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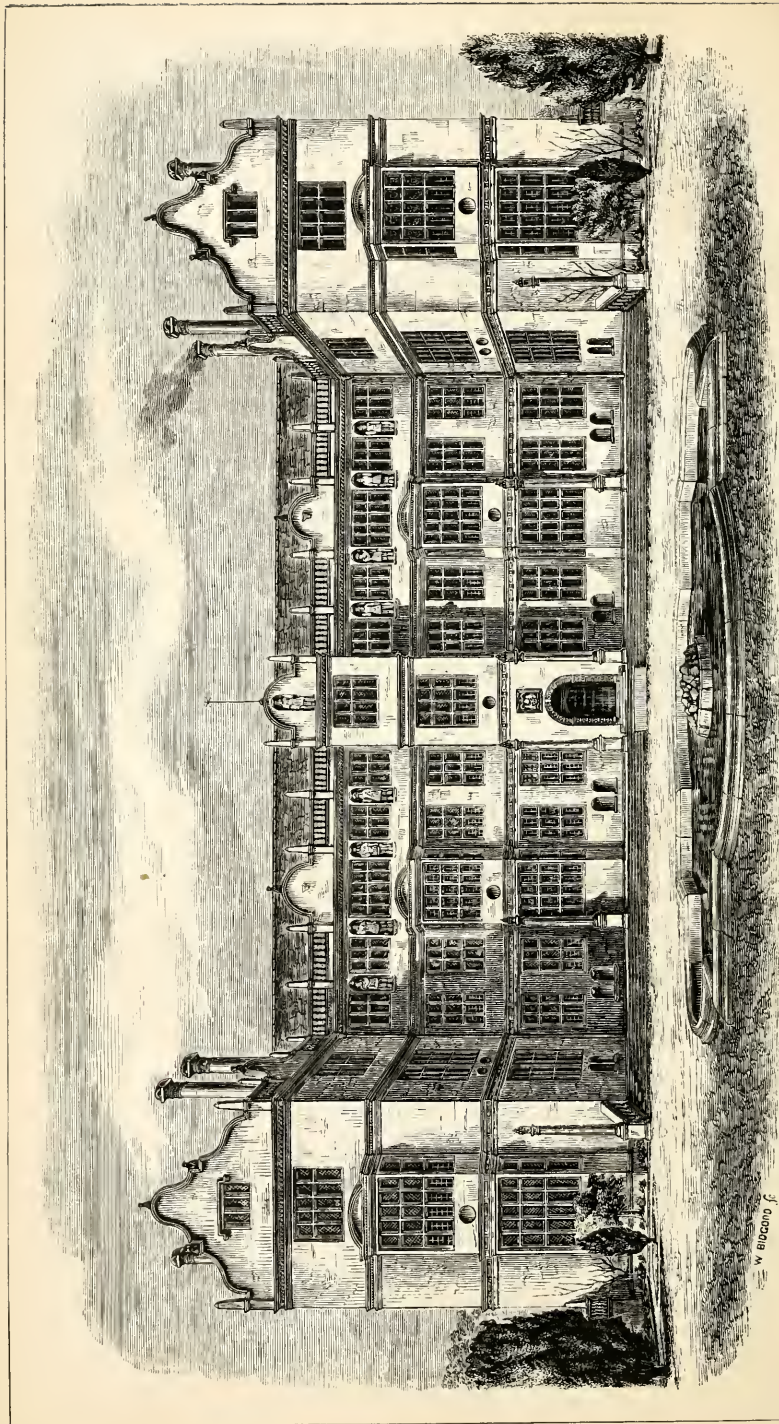
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Montacute House.

SOMERSETSHIRE
ARCHÆOLOGICAL
· AND
NATURAL HISTORY
SOCIETY'S PROCEEDINGS, 1871



VOL. XVII

TAUNTON
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The following Illustrations have been presented to the
Society :—

The Monument to Sir John de Dummer, by W. H.
Helyar, Esq., of Coker Court; and the Seals of Dummer,
by Thomas Bond, Esq., of Tyneham.



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ERRATA.

- PAGE 91, LINE 6, for “stands” read “stand.”
 „ 95, „ 16, for “it” read “is.”
 „ 107, „ 14, for “di” read “de.”
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PROCEEDINGS
OF THE
SOMERSETSHIRE ARCHÆOLOGICAL AND
NATURAL HISTORY SOCIETY,
FOR THE YEAR 1871.

THE Twenty-third Annual Meeting of the Society was held at CREWKERNE, on Tuesday, August 29th, 1871, under the presidency of EDWARD A. FREEMAN, Esq. M.A. D.C.L.

In the unavoidable absence of the President Sir W. C. Medlycott, Bart. Lord ARTHUR HERVEY, the Lord Bishop of the Diocese, moved that Edward A. Freeman, Esq. D.C.L., the President elect, take the Chair, at the same time congratulating the members of the Society on having chosen as their President a gentleman so eminently qualified to fill the office. The motion was carried by acclamation, and Mr. Freeman took the Chair as President for the year.

The Honorary Secretary, Mr. WILLIAM ARTHUR JONES, read the

REPORT OF THE COUNCIL.

“In presenting their Twenty-third Annual Report, the Council have the pleasure to announce that the Society continues to sustain its position as a valued institution in the county, and that by the accession of new members, the losses occasioned by death and removal are more than made up.

The Museum of the Society has lately received a valuable addition in the series of Somersetshire Minerals, contributed and arranged by Mr. Spencer Geo. Perceval.

The Council have also the pleasure to report that they have received two valuable contributions of objects of interest from His Excellency the Rajah of Sarāwak.

In accordance with a Resolution passed at the last General Meeting, a memorial was duly forwarded to Her Majesty's Secretary of State for the Home Department, urging the importance of placing the more interesting monuments of antiquity under the supervision of the State. The Council regret that Her Majesty's Government have not as yet thought fit to take any steps towards carrying out that object, but they earnestly trust this may be done before the memorials of the past history of the land are irretrievably lost or destroyed.

The Committee, during the past year, have thought it desirable to charge a small entrance fee for admission into the Museum, and they have the pleasure to report that, while the number of visitors has greatly increased, the receipts from this source will go far towards providing new cases required for the more suitable classification of the various collections of interest belonging to the Society.

The Council have the pleasure to announce that a

On the motion of F. H. DICKINSON, Esq., seconded by the Rev. Prebendary SCARTH :—"The Report of the Council, and the Treasurers' Report were received and adopted."

The Vice-presidents were re-appointed, with the addition of Sir W. C. Medlycott, Bart.

The Treasurers and General Secretaries were re-elected.

The following gentlemen were elected as Members of the Committee :—Mr. H. Alford, Mr. Edwards Beadon, Capt. Doveton, Mr. Octavius W. Malet, Mr. Cecil Smith, Rev. W. P. Williams.

The Local Secretaries were re-elected, with the addition of Mr. W. B. Sparks for the Crewkerne district.

On the motion of Mr. WILLIAM ARTHUR JONES, seconded by the Rev. Prebendary SCARTH, who both spoke in high terms of the value of his services, Mr. William Bidgood was re-elected as Curator of the Museum.

Mr. JONES read a letter from Mr. John Batten, regretting his being unable to attend the meeting, and proposing that :—"The Council be requested to take under its consideration the expediency of extending the area of its operations to the County of Dorset."

This proposition gave rise to a long discussion, in which the LORD BISHOP, Mr. TROYTE BULLOCK, Mr. DICKINSON, the Rev. Prebendary SCARTH, and the SECRETARY took part. As no member of the Society seconded the resolution the subject dropped.

ON the motion of Mr. DICKINSON, it was resolved :—"That the Committee be empowered to make arrangements for the next Annual General Meeting, and for the appointment of President."

The President then delivered the following

Inaugural Address.

I AM called on to address you to-day from a different place, and in a different character, from any that I have held among the many meetings of this Society in which I have taken a part. At other times it has fallen to my lot to speak of some particular object, or class of objects, among the various branches of study which our Society takes in hand. But, placed as I am now by the favour of the Society in the chair of its President for the year which has just begun, it seems, for this time, to be rather my business to speak, according to the examples of my predecessors in the office, not so much of this or that particular object examined in detail as of the general aims and objects which the Society sets before itself. The part of the county in which we are now met is rich in objects of various kinds, which open a wide and varied field of study for students of those several branches of knowledge which it is our special business to bring together in friendly union. But, saving one spot which speaks more truly home to myself and to my own special studies than any other in the whole shire, I would gladly, for this year, leave the treatment of particular objects in the hands of others, and rather say what I have to say as to the general ends of the Society and the means by which those general ends may be best furthered.

Our Society then is the Somersetshire Archæological and Natural History Society. It is a Society for the study of certain branches of scientific research. But it is also a

local Society. Its sphere is not the whole world or the whole Isle of Britain, but the one shire of Somerset. Its objects of study are very wide, but its local range is comparatively narrow. It opens to us a great variety of subjects of research, but it lays on us a certain limit in the mode of their study. They are all to be studied with a special local reference. We have to deal, not with Archæology or Natural History in general, but with Archæology and Natural History with special reference to our own shire. Is this local limitation a narrow or an illiberal one? I think not. It may easily be made so, but it is not so in itself. I believe, on the other hand, that special local study, such as it is the object of societies like ours to foster, is a matter of absolute necessity to the full and thorough knowledge of any subject. All that is needed is that, while our studies are local, they should not be purely local. We should study the antiquities and the natural history of our own district as our own personal and immediate business; but we should study them with constant reference to the antiquities and the natural history of other districts. Unless we do this, we cannot really understand the objects to be found within our own district. How can we tell what is really characteristic of Somerset, how can we tell what is really worthy of notice within its borders, unless we compare the phenomena of Somerset, in its natural features, its local speech, its buildings and other works of human skill, with the corresponding phenomena in other districts? It is precisely from neglecting this obvious rule that local subjects have so often been studied in a dull and narrow spirit. A man knows—that is, he has got together in a kind of way—every fact of a particular class bearing on his own town or county. But, because he never turns his eyes to the like

facts in other towns and counties, he fails to get at the real meaning and value of the facts of his own town or county. He knows nothing of their relations to anything beyond his own border; he is constantly liable to set down as characteristic of his own district something which is common to it with many other districts; he is equally liable to pass by something which is really characteristic or even unique. The common county historian never thinks of trying to connect the particular history of his own district with the general history of the country; he is too busy copying fulsome epitaphs and tracing out fabulous genealogies to think that the monuments which exist in his own county, the particular events which happened within its borders, can be so treated as to become contributions to the general history of the nation, and therein to the general history of mankind. But, if local history is studied in this wider and more enlightened way, it becomes quite another matter. No man can spread his personal researches over the whole world; he can hardly spread them over the whole of Britain. But he may study the phenomena of his own district, not as something apart, beginning and ending in itself, but as the phenomena of that part of Britain, of that part of the world, which it is his personal business to master in detail. He may study them with a constant eye to the whole of which his district forms a part, and to the other parts which join with it to make up the whole. Let a man illustrate a Somersetshire church. But let him not try to illustrate it as a fact which has no reference to anything beyond its own parish and its own diocese. Let him deal with its architecture as a contribution, greater or smaller, to the general history of architecture in England and in Europe. Let him deal with its ecclesiastical history as in the like sort a contribu-

tor to the general ecclesiastical history of England and of the Western Church. Let a man illustrate the history of a Somersetshire borough. But let him not illustrate it as something whose political life is wholly isolated, but as one example of a great law, as one instance among many of that twofold revolution which first gave our municipal towns their external freedom and then brought them under the yoke of internal bondage. Nay more, let him remember that the principles which he finds working on a small scale at Ilchester or Axbridge will not only be found working on a greater scale in Bristol and York and London, but that it was simply the fuller and freer play of the same principles which wrought out the history of the mighty commonwealths of Bern and Venice, and which shone forth with yet more undying brightness in old Rome and in older Athens.

I would here give one caution. I do not in the least recommend that he who undertakes the illustration of some particular local subject should of necessity preface it with an introduction going back to the creation of the world, or even to the landing of Cæsar. This is the kind of thing which antiquaries of the elder school were in the constant habit of doing. Nothing was ever more hopeless than the result. Sketches of general history, attempted by men who had never learned to take a general view of anything, are far less to the purpose than the pettiest local detail. A man had better stick to measurements and pedigrees than tell over again, at every place he comes to, the same dull ceaseless repetition about Britons and Romans and Danes and Saxons and Normans, the whole series of the revolutions of our island being gone through on each occasion, and gone through with very much less of life than some of our friends know how to put into the dry

bones of an ichthyosaurus. I certainly counsel nothing of this kind. All that I do counsel is that, if any man is writing about or inquiring into any particular local objects or class of local objects, he will always bear in mind that the real value of local researches consists in the light which they throw on the general study of which they form a part, and also that, without such more general reference, the local objects themselves cannot be understood.

Looked at in this point of view, as helps towards something higher, the value of local researches can hardly be rated too highly. The local antiquary is often a dull dog; but there is no need that he should be so, and in many cases he happily is something quite different. The distinction is an easy one; the local antiquary is a dull dog as long as his thoughts and objects are purely local; he ceases to be anything of the kind as soon as his thoughts and objects are guided by an intelligent eye to something wider. The course of my own work has led me to make minute local researches in many places. I have had to trace out in detail many of the towns and of the battle-fields of England and Normandy. And whenever I have found, as in most places I have found, some intelligent local observer, the gain which I have reaped from his help has been more than I can put into words. The inquirer who looks at the local object simply as part of a greater whole may be able to teach many things to the local observer, but the local observer has many things which he can teach the general inquirer back again. Long familiarity with the spot is sure to bring to light many things which fail to attract notice in the excitement of a first eager examination, but which often prove to be as valuable for the purpose in hand as the features which catch the eye at the first glance. There is no district, no town, no parish, whose history is

not worth working out in detail, if only it be borne in mind that the local work is a contribution to a greater work. The history of some places will be far more interesting, far more valuable, than that of others, but there is none which, if dealt with as it should be, will not have some interest and some value. I know of none which may not be the means of adding something to the mass of our general knowledge.

The object then of our Society is the study of the local history of our own county viewed, I would venture to add, as a contribution to general history. Let not any zealous advocate of the more physical side of our Society's pursuits spring up to challenge the accuracy of my definition, as if I were trying to make a monopoly of the Society for my own studies to the shutting out of his. I trust fully to satisfy him in a very few moments. All that I ask him to do is to take the word History in a somewhat wider sense than usual, but a sense which I think that I shall not find it very hard to justify. Our Society takes in a wider range of subjects than most Societies of the kind, and I hold that it is one of its best features that it does take in that wider range of subjects. We call ourselves, not simply an Archæological Society, but an Archæological and Natural History Society. There is perhaps a little awkwardness in the title. The adjective "Archæological" does not couple very well with the compound substantive "Natural History ;" but I cannot suggest any better way of expressing our meaning, and, if we turn from the name to the thing, I hold that the meaning which we wish to express by the name is exactly what it should be. I say that our object is the study of the history of the district ; what distinguishes us from most local bodies of the same class, is that we begin our study of the history of the

district sooner than they do—in short that we begin it at the very beginning. If I rightly understand what is meant by Natural History, its introduction simply amounts to what I have just now said, to the beginning of the study of our local history at the earliest possible point. I conceive that we do not intend by the words Natural History to take in the whole range of the natural sciences; I conceive that many branches of natural science would be as foreign to our objects as moral philosophy or pure mathematics would be. I conceive that Astronomy or Chemistry would be subjects as much out of place at one of our meetings as a discussion on personal identity or the nature of the Unconditioned. And this for the obvious reason that it is impossible to clothe any of these subjects with a local character. I speak under correction, as I feel that I am getting quite out of my depth, and I may be saying something which is not a little foolish. But I imagine that the nature of the sun's heat, and the chemical composition of air or water, must be exactly the same in the county of Somerset and in all other parts of the world. It is, I imagine, quite impossible to deal with these subjects in such a way as to give them any specially local interest. Special facts in those subjects may be incidentally clothed with a local interest, as, for instance, if a local historian should record some special celestial phenomenon seen only within a certain range. But it would seem that the sciences themselves, Astronomy, Chemistry, and several others, cannot be clothed with that really local character which would bring them within our proper range. With some other branches of natural science the case is wholly different. Geology, Palæontology, Zoology, and Botany are studies which have an essentially local side. To find out all that the district contains in these several ways is, I hold, an

essential part of its history. Even if we take the word history in the narrower sense, to denote the history of man only, these are subjects which cannot be neglected, because all of them, except perhaps Palæontology, have more or less direct bearing on the history of man. The social and political condition of a country is largely affected by its physical condition. And what determines the physical condition of a country except the constitution of the land itself, the plants which clothe it, and the animals which dwell in it? The connexion between the two branches of our studies is forced upon us at every step and from every point of view. The study of history is nothing without a mastery of historical geography; historical geography is every moment dependent upon physical geography; and physical geography, the knowledge of the earth's surface, at once carries us up to geology, the knowledge of the earth itself. Or, from another point of view, the condition of man in all ages has been largely affected by the *fauna* and the *flora* of the district in which he lives, by the nature of the animals and plants which he either turns to his own use and sustenance or else sweeps away as rivals with him for the possession of the land which he claims as his own. In all stages of man's history, some knowledge of the lower forms of creation by which he is surrounded will always form a part of the perfect knowledge of man. But in the early stages of his history, the closeness of this connexion increases tenfold. Between the provinces of Palæontology and Primæval Archæology it is impossible to draw any well defined line. When we find the fossil elephant with its bones showing the mark of the flint weapon of the primæval savage, we have indeed reached a point which the antiquary and the naturalist may each, with equal right, challenge as his own.

And I may add, though this point of kindred has less of connexion with any aspect of local research, that the study of antiquities and the study of natural history are studies which follow much the same method and which call for the exercise of nearly the same faculties of the mind. Both study phenomena, both classify them, but neither professes to discover actual physical laws, neither claims for its conclusions the certainty of mathematical demonstration. Both are studies to be followed by the same kind of process and in the same spirit. They are studies which have a wide field of subjects in common. They are studies which are alike needful for the full mastery of history, general or local. The political historian deals with the history of man in ages for which he has the witness of written documents. The primæval antiquary deals with his history in ages whose only records are the tombs, the weapons, the other relics, of days earlier than documents, earlier than legend itself. The palæontologist carries the tale further back into days when man had not yet trod the earth, or at least had not yet made good his lordship over it. The geologist plunges deeper still into præ-historic lore, and, from the witness of the earth itself, he draws forth a chronicle of ages when as yet no living thing had found a dwelling-place on its surface. Yet surely all deal only with successive acts of one great drama. The work of each still goes on by the side of those who are less his successors than his younger fellow-workers. The labours of all join together to form the continuous record of the earth and the dwellers upon the earth from the days of chaos to our own time.

It is in this sense then that I say that the object of our Society is the study of the history of the district from the beginning, the history of the land itself and of all the living things which have dwelled on its surface, from the

earliest fact that geology can reveal to the latest piece of local history which is removed enough from our own ken to be clothed with any share of the charm of antiquity. It is the geologist who begins the work, and his work has a direct bearing on the work of all who come after him. I need hardly say that the nature of the land itself, which it is his business to set forth, has had much to do with determining the character of its later history. A land of hills and valleys, a land of marshes dotted with fertile islands, was of necessity a land hard to conquer, a land which, if conquered, could not fail to be conquered piece-meal, a land which supplied places of shelter for faithful hearts till the hope of brighter days dawned upon them. The revolutions of the earth which gave the land its present form, the stirrings of primæval forces which threw up the great hill-wall of Mendip, the isles of Avalon and Athelney, and the loftier and wilder heights to the further west, did but call into being the theatre of the events of the seventh century and of the ninth ; they provided the fastnesses which in due time were to shelter the Briton against the Englishman and to shelter the Englishman against the Dane. The unwritten record of the Titanic powers which called into being the land in which their deeds were to be wrought becomes, hardly by a figure, a part of the history of Ceawlin, of Cenwalh, and of Ælfred. From the studies of those who set before us the revolutions of the land itself, we pass on—if we can be said to pass on, if the two studies are not absolutely one and the same—to those who tell us of the successive forms of animated life which have appeared on its surface, who tell us of races of beings which have passed away, of the elder forms which have left their relics embedded in the very stone, and of the younger forms whose bones we find buried in the dens and caves of the hill-sides where they dwelled.

It is surely a part of the history of the land to call up the days when the deep holes of Mendip were the home of the hyæna and the cave-lion, and when man, far feebler than they in natural strength, and furnished as yet with the feeblest of tools and weapons, had to strive how he might to win and hold the land against rivals so far mightier than himself. In our gropings into these unrecorded times we are not dealing with men of our blood, we have not yet reached the days of our own forefathers, nor of those whom our forefathers overthrew. But still we are dealing with the history of man, the history of his earliest culture, the history of those rude strivings which grew into the useful and ornamental arts, of those first rude stirrings of the mind which grew into philosophy and religion and political life. All these, in whatever corner of the world, among whatever race of men we find them, are all alike essential parts of man's history. And such contributions as our own district can make to this great study, such traces and relics of primæval man as are to be found within its borders, form a part of our studies which supplies the natural link between the time when the land was undwelled in, or dwelled in only by the lower forms of life, and the land dwelled in by the men of recorded history, the men of our own blood and speech, and the men of another blood and speech whom they found within it. In contrast with the primæval savage, the successive waves of Aryan settlement seem but as generations of one great family. The Celt, the Roman, the Teuton, all who played their part in the great drama of written history, their laws and their language, their arts of war and peace, the strongholds which they reared for defence and the temples which they reared for worship, all form one vast whole, one great group of subjects, parting into countless branches, but still forming in its essence one great study, the study of

man, to be traced no longer only in unrecorded relics, but in the surer witness of written history. All these various objects, from the ancient rivers and the everlasting hills to the latest work of the craft of man's hand and the cunning of his heart, all come within the scope of our study, because all join to form one vast volume, in which is written, in different tongues and in different characters, but in tongues and characters none of which fail to find an interpreter among us, the history of the land itself and of those who from the earliest times have dwelled within it.

I breathe more freely on coming within the range of written history. The early history of our nation is one to which the contributions of our own district are large and important. We live in a shire which really has a history. The shire of the Sumorsætas; like the other West-Saxon shires, is not a mere artificial division mapped out in comparatively late times round a leading town as its administrative centre. It is a district with a being of its own, a substantive part of the settlement of the West-Saxon people, a conquest won bit by bit in hard fighting against the British enemy. There are other shires in which, in later times at least, a greater number of the leading events of English history took place, but, save the shires of Kent, the first English possession, and of Hampshire, the first West-Saxon possession, no part of the land has had a greater share in the work of turning Britain into England. Our land was a border district, a district which was long the battle-field of contending races, a district from which the Briton was not wholly swept away, but where he gradually learned to adopt the language and feelings of his English conquerors, a district the names of whose hills and valleys, and of some even among the settlements of man, still keep some traces of the speech of those who

gave way before our forefathers. It is in all these aspects that the student of early English history finds in Somerset, and in the other western shires, a richer field than in some other parts of the island whose name is oftener found in the later history of our country, but which have not, as the western lands have, a distinct history of their own. The first English settlement in what became the land of the Sumorsætas marks one of the most important stages in the progress of English conquest. The fight of Deorham gave Ceawlin the three great Roman towns of Bath, Cirencester, and Gloucester. It gave him the frontier of the Axe, and that fierce struggle of which many of us have seen the speaking relics first planted the West-Saxon Dragon upon the heights of Worlebury. It was then that northern Somerset, up to that time British and Christian, became for the first time English, and, in becoming English, became for a while once more heathen. But this was not all. The victory of Ceawlin, which gave him the land of Gloucester and Somerset, decided the fate of Britain for ever. The long continuous line of British possessions, taking in the whole western side of the island from the Land's End to the Firth of Clyde, was now cloven asunder. Wales, in the modern sense, was cut off from Damnonia or West-Wales, and the isolated British states were left, with strength enough indeed to keep up a stubborn resistance, but not with strength enough to keep back for any long time the destined advance of the English invaders.

In the next stage of our history, in the seventh century, our own shire, earlier than any other part of England, gives the first example of conquests in a new form. The West-Saxons are now Christians, and, though Christianity has not put a stop to wars and conquests, it has

caused them to be carried on in a far milder way. The vanquished are no longer slain, enslaved, or driven out ; they are allowed to sit down as fellow-subjects with their conquerors, subjects indeed of a lower rank, but still no longer enemies or wild beasts, but men living in the King's peace and under the protection of the law. It was in our own shire that the conquests of Cenwalh called into being that state of things which is set before us in the laws of Ine, a state of things in which Englishman and Briton could live in peace side by side, but in which the Englishman of every rank is recognized as being, in the eye of the law, of higher value than the Briton of the same rank. It was in our own shire that the English conquerors, now become the fellow-believers of the conquered, for the first time learned to spare and honour their temples and their ministers. The British Ynysvitrin rose to higher wealth and fame as the English Glastonbury, and the burying-place of the half legendary Arthur became the burying-place of Eadmund the Magnificent and Eadgar the Peaceful. Side by side with the more ancient monastic house of Glastonbury presently arose the secular foundation at Wells, a foundation of purely English birth and purely English name, which, as the Church of the West-Saxons grew and prospered, became the seat of a bishoprick, cut off from the wider jurisdiction of the elder mother churches of Winchester and Sherborne.

We pass on to the proudest moment of our local history, when one single spot of our shire, one single island in a Somersetshire fen, remained the only independent England; when Ælfred went forth from his shelter at Athelney to overthrow the invader at Ethandun, and to come back within our own borders, leading with him his foe, at once conquered and converted, for the rites of his baptism at Aller and of his

chrisom-loosing at Wedmore. But, before the days of that great struggle and deliverance, the land and its folk had become one. The distinctions of conqueror and conquered, which stand out so plainly in the laws of Ine, find no place at all in the laws of Ælfred. Before his days the first struggle was over; the land in which we dwell had become wholly an English land, a land of men who, whatever they were in strictness of blood, knew no name and no speech but that of Englishmen. We pass on from the days of Ælfred to the days of his not unworthy successors, and we find along our coasts many a point where Danish invaders landed only to learn what was the might of Englishmen in the days of England's hero-Kings. At last the days of peace come under the rule of the mighty Eadgar, and one of the two great ceremonies of his reign, the solemn rite of his crowning, is held within our own borders, in the old borough of Acemannesceaster, which by another name men Bath call. A gloomier time now comes, the days of unrede and of unlaw, when the strength of England was paralysed by the misrule of Æthelred and the treason of Eadric. We had our share, though less perhaps than some other parts of our land, in those dark days of shame and sorrow. Yet a few gleams of light here and there relieve even those days of darkness. It was a day of sorrow, but it was no day of shame, when the men of Somerset marched forth to help their brethren of Devonshire, when they met the Dane face to face in open battle and gave their lives for England on the fatal heights of Penhow. It was a brighter day when the men of Somerset were among the first to press to the banner of Eadmund Ironside, and helped to win on their own soil, on the happier heights of Penselwood, the first fight of that year of battles which called to mind, if not the lasting success, at least the

heroism and the glory, of Æthelstan, Eadmund, and Ælfred. And, before that year of wonders had come to its end, it was a day of awe indeed and sorrow, but not a day wholly without hope, when the last champion of England was gathered to his fathers beside the high altar of Glastonbury. There slept the mightiest champion of the Briton against the Englishman and the mightiest champion of the Englishman against the Dane. And thither came the Danish conqueror himself, Cnut the Lord of six kingdoms, to pay his vows at the shrine of his sworn brother, and to bring to the holy place of Briton and Englishman the offerings of yet another race of conquerors and converts.

A district which plays such a part as this in our early annals has indeed no mean contributions to make to the general history of our country. We may look at them in two aspects. It is plain that a large proportion of the great events of our early history took place within the borders of our own shire. It is no less clear that our own shire itself has a history of its own in a sense in which a mere artificial division, like most of the midland counties, cannot be said to have a history. The scenes of all these events are among the fittest objects of study for the local historian. Every one of these spots should be examined, every detail of their physical features, every trace which they have yet to show in the way of earth-works or other signs of man's presence, should be carefully searched out, and, if it may be, brought again to life in the way in which the earliest and greatest of all, the vast hill fort of Worlebury, was brought to life under the hands of Mr. Warre. But at every stage of the hurried sketch which I have made of the early history of the district, some incidental point of study is suggested to us. The hill of overthrow at Penhow, and the hill of victory at Penselwood alike bear names which

have lived on from the speech of the conquered Briton. Nowhere is a richer field opened to the student of local nomenclature and local dialect than in a district like this, a district conquered bit by bit, and from which the earlier inhabitants were never wholly driven out. The mention of the Old Borough, the Roman *Aquæ Solis*, the English Bath, the great prize of victory of Ceawlin and the scene of the peaceful splendours of Eadgar, at once suggests two fields of local enquiry. It suggests the study of such traces of Roman occupation as are to be found within our borders, not in the dull and lifeless spirit of the elder school of antiquaries, but as a help towards solving the great problem of our early history, what was the state of our Island at the time when our fathers set foot upon its shores? It suggests too the careful study of our municipal antiquities and the general history of our towns. This is no small subject in a district so full of towns of various sizes, and towns whose origin and history fall under so many distinct heads. The Roman city of Bath, the King's town of Somerton, the Bishop's town of Wells, the Abbot's town of Glastonbury, Taunton springing into being as a border fortress of the English against the Briton, Dunster rising at the foot of a fortress reared by the Norman to curb the Englishman, Bridgewater keeping in its corrupted name the memory of its Norman lord, all these and a crowd of others have each their own tale to tell. Each has its own contribution to make to the history of the district and therein to the history of the nation. Wells and Glastonbury again, the heads of two great classes of ecclesiastical foundations, suggest the vast stores which are open to us in the ecclesiastical buildings of the county and its ecclesiastical antiquities in general. Large as is the stock of writing which has been brought together on the history of

Wells and Glastonbury, a stock to which I have myself added somewhat, the history of neither place is as yet exhausted, nor can it be exhausted till some one finds at once the will, the skill, and the opportunity for a fuller and more intelligent study of manuscript records than they have as yet come in for. For the general ecclesiastical architecture of the county I have myself striven to do somewhat in the course of the various meetings of our Society. And what I have mainly striven to do has been to put the two local forms which have at different times prevailed in this county in their due relation to the forms which prevailed elsewhere. The early Gothic of Somerset is a style of its own, a style which has more in common with contemporary continental work than with the work usual in other parts of England. It is a style not absolutely peculiar to the district, but one which appears beyond its borders in Gloucestershire and South Wales. The later Gothic of Somerset is what we may call the central and culminating form of a style which, in less fully developed shapes, is common to the whole West of England, and which again appears in South Wales. Its peculiarities cannot be so well understood as by comparing it with the style common in the other district of England which is equally rich in the later Gothic, the distant land of East Anglia. This comparison I tried years ago to draw out before our own Society, but I feel that there is still much to be done. The causes local, personal, or accidental, to which the architectural diversities of different districts are owing, is a subject which has never yet been worked out as it deserves to be.

But ecclesiastical architecture is not the only form of architecture in which Somersetshire is specially rich. Our ancient domestic buildings, our manor-houses and our

parsonages, chiefly of the fifteenth and sixteenth centuries, but in some cases of much earlier date, are among the most characteristic antiquities of the county. In fact we need not stop at the sixteenth century. A very respectable style of house-building went on, chiefly in smaller houses, all through the seventeenth century, and even far into the eighteenth. Indeed it might not be too much to say that the old feeling in the way of house-building never wholly died out; that the late revival of better taste in these matters was in this district something not utterly new, but simply the giving of a new strength to something which still lingered on, though in but a feeble guise. But the elder houses are among the most precious remains that we have, and they are among those which are the least understood and valued. The wanton havoc which has been wrought in this way, within the last ten years, in the one city of Wells is enough to make us tremble for the buildings which have still been spared there and elsewhere. This is a class of antiquities to which our Society, chiefly under the care of Mr. Parker, has for a long time given special attention. It will be something if we can awaken in the public mind enough care for these things to save what is still left to us. It will be something if we can even persuade people in general that domestic buildings are domestic buildings, that every mediæval house was not necessarily a dwelling-place of monks or nuns, that the laity and the secular clergy of those times sheltered themselves within walls and roofs just as their successors do now, and that, in the days when our great parish churches were rising, the patron and the parish priest did not dwell in tents or in dens and caves of the earth, but were to be found in houses—in this district in goodly houses of stone—beneath the shadow of the greater building on which they lavished all the wealth and skill of their age.

The prevalence of stone building in Somerset at once carries us back to those præ-historic studies at which, some time ago, I glanced as nearly as I dared. Stone building was common here at a time when wood was commonly used in many other districts, because Somerset supplied good building stone in abundance. The ancient basilica of Glastonbury, the British temple which had lived on through the English Conquest, was marked as something strange in its material of wood or wicker, and the charter which Cnut granted within its walls was specially marked as being signed "in the wooden basilica." But when the same King built a church to commemorate his victory at Assandun, it was noted as something worthy of record that it was a minster of stone and lime. A wooden church was something which seemed strange among the rich quarries of Somerset, and a stone church was something which seemed strange among the thick woods and chalky soil of Essex. And as with churches, so with houses. Ages after the days of Cnut, the houses, in a large part of England, were still largely of wood, while in Somerset—as, for the same reason, in Northamptonshire—stone was freely used both in the towns and in the open country. Here is a case in which the physical character of the country has had a direct influence upon its style of art, a case in which the lore of the geologist is called in as a friendly comment on the lore of the antiquary.

The mention of the houses of the district naturally suggests those who dwelt in them, and we are thus at once brought to the subject of family history and genealogy. Now nothing can be more repulsive and unprofitable than the study of genealogy and heraldry as they commonly are studied. When the arbitrary rules of heraldry venture to claim the rank of a science, when we are called upon to believe that they have existed from all eternity, we are

tempted to turn away from the whole thing with contempt. But the fact that, from the twelfth century onwards, men did mark their shields with personal devices, and that those devices became hereditary in their families, is a fact which deserves our attention as much as any other fact in the history of armour, or costume, or custom of any kind. It is in one way worthy of more attention than other facts of the same class, because, as these devices came to be used according to a certain fixed system, they constantly enable us to fix the dates of buildings, and to ascertain other points of historical detail. A knowledge of the costume of various ages gives exactly the same help, and, like heraldry, like the knowledge of prevailing customs in any age, it rightly takes its place among the secondary branches of historical study. All these studies come directly home to us. All of them, as applied to our own district, form part of the object for which we are come together. As for genealogy and family history, nothing indeed can be duller than a pedigree as we commonly see it in a peerage or a county history, with the mythical generations at one end and the obscure generations at the other. But family history can have life breathed into it as well as any other subject. The mere list of names, the Christian names, surnames, and titles used at various stages, the cause of their adoption and the various forms which they take, all form contributions to the study of nomenclature, and even to the direct study of history. And the real records of a family, whenever we can get at them, their manner of life, their correspondence, their private quarrels, their lawsuits, their wills and inventories, all combine to throw a light on social and legal history, on the way in which men lived and thought and acted, which can hardly be thrown upon it by any other means. Nothing, in short, which calls up

the state of things in any past age more vividly before us can be called foreign to our objects. The slightest notice of local feelings and local customs never comes amiss. It is something when we read in the life of the first Earl of Shaftesbury a letter addressed to his illustrious Somersetshire friend Locke, in which he tells him,

“Somersetshire, no doubt, will perfect your breeding. After France and Oxford you could not go to a more proper place. My wife finds you profit much there, for you have recovered your skill in Cheddar cheese, and for a demonstration have sent us one of the best we have seen.”

It is pleasing to find that our local cheese had already won a reputation which it still keeps. But the last sentence of the letter is, I confess, more mysterious. The statesman winds up with this strange blessing on the philosopher:—

“Thus recommending you to the protection of the Bishop of Bath and Wells, whose strong beer is the only spiritual thing any Somersetshire gentleman knows.”

It were heresy to doubt that “zider” was known and valued in those parts for ages before the time of Shaftesbury. Are we then to suppose that the palace ale in the time of Bishop Peter Mews was of such special strength and goodness as to drown in the minds of the gentlemen of Somerset, not only the thoughts of things spiritual, but the very memory of their native drink?

I go back again for six hundred years. I cannot end this address without at least a word or two as to the special associations of the place in which we are met, and of its immediate neighbourhood. On no part of our county, or no part of the whole kingdom, is the mark of the great crisis of English history more deeply impressed than on the spot where we now stand, and on the spot which we are to tread on the morrow. The town in which we are gathered together formed part of the

endowment which the Norman Conqueror gave to the great church of his foundation in his own land, that mighty minster of Saint Stephen where Lanfranc bore the staff of the Abbot, and where he himself at last found the seven feet of ground which was all that the land of his fathers and the realm that he had conquered had to give him. And the first stage of our journey to-morrow will lead us to a spot than which two spots only within the whole realm of England ought to speak with a more living voice to the hearts of Englishmen. After the hill of Senlac and the vanished choir of Waltham we may fairly place the wooded hill of Montacute. No spot has more to tell us, none more directly suggests the memories of the great struggle which brought England for a moment under the yoke of the stranger. Our whole land indeed is full of memories of those days, but round that one spot they gather beyond all others. It was there, when the place yet bore its English name of Leodgaresburh, when King Cnut reigned over the land, that men found the wonder-working Rood which has left its name behind it on the further side of our island. The relic which was found on the peak of Leodgaresburh was borne by the Sheriff Tofig to his distant East-Saxon home. There his bounty raised the first lowly church, and gathered together the first band of votaries, which grew into the minster and the town of Waltham Holy Cross. There the relic, so strangely translated across the whole breadth of England, received worthier honours in the greater foundation, the more stately church, which displaced the works of Tofig at the bidding of Earl Harold. The Cross of Waltham, in our eyes rather the Cross of Leodgaresburh, became the special object of the devotion of his life, the rallying cry of the men who fought around his standard. It was before

that Cross that the King knelt in the great crisis of his life, on his march from his northern field of victory to his southern field of overthrow; and it was from the awful form wrought on the sacred stone that he received, so men then deemed, the mysterious warning which told of his coming doom. And it was that Cross which gave England her war-cry. It was at the name of the Holy Cross, the Holy Cross of Waltham and of Leodgaresburh, that men's hearts rose high on the day of battle. It was in its name that Englishmen clave through the Norwegian shield-wall by the banks of Derwent, and that they bore up around their chosen King against the charges of the Norman horsemen and the more fearful thunder-shower of the Norman arrows. And we may deem that no hearts beat higher to its call, that on no tongues the war-cry rose more loudly, than on those of the men who marched from the first resting place of the Holy Rood to fight and die for England on the far South-Saxon hill. And, before long, the war-cry of the Holy Cross was heard around the spot where the Holy Cross itself had been first revealed to the eyes of men. Three years after the great battle, when the whole West was conquered, when Exeter itself, the centre of the great Western struggle, was held in fetters by the castle reared on its own Red Mount, the hill of Leodgaresburh, now bearing its French name of Montacute, had, under that foreign name, become the object of the bitterest hatred of the men of the Western shires. The peak which had sheltered the relic so dear to Englishmen was now crowned by the vulture's nest of the stranger. The Castle of Montacute now stood on the height, the fortress of Robert of Mortain the brother of the Conqueror, the man who had received a greater share than any other man of the spoils of England, and whose hand was pressed

with special heaviness upon the whole of the Western lands. Among those isolated movements against the Norman power, which, had they been guided by a single head and a single hand, might have driven back the stranger from our shores, the men of Somerset and Dorset rose with one heart and one soul to attack the stronghold which was at once the speaking badge of their bondage and the living instrument of their oppression. It was around the walls of the castle on the peaked hill that Englishmen dealt the last blow for freedom in the Western shires. It was there that the last patriotic rising was crushed by the heavy hand of Bishop Geoffrey of Coutances, by the help, one blushes to say, of the English forces of the shires and cities which were already conquered. The doom of the vanquished was heavy. Hands lopped off, eyes torn from their sockets, bore witness to what was then deemed the mercy of a prince who in his sternest moments was ever sparing of human life, though he scrupled not to inflict punishments than which we should deem death itself less frightful. And after all, the vengeance which the foreign Conqueror wreaked on the men of Somerset and Dorset was not heavier than the vengeance which came on their sons in a later day at the hands of Kirke and Jeffreys.

Those days are past. The peak of Montacute is no longer crowned by the stronghold of the oppressor. The castle of Robert of Mortain has utterly vanished, and its memory seems well nigh to have vanished with it. The later history of Montacute gathers, not around the castle on the peak, but around the more peaceful buildings at its foot. The Priory, the parish church, the stately Elizabethan mansion, are the objects which the name of Montacute now most commonly suggests. But it is well to go back to earlier times, to think of the days when that spot beheld

one of the last hopeless struggles of conquered England, and to the earlier days when the Holy Cross, the Cross alike of Waltham and of Montacute, was the last cry which rose from the lips of the men who died around the Standard of Harold.

The BISHOP proposed a vote of thanks to the President for his extremely able, interesting, and eloquent address. It was rather tantalising, sometimes, to those whose reading was less extensive, to find what an enormous amount of instruction, interest, and pleasure was derived by those whose minds were well stored, as was that of their learned President, with historical information. Although it was tantalising to feel that they had in some respects lived so unprofitably and had done so little compared with what they might have done, yet he was not discouraged. When he found that a well-stored mind could afford such pleasure to itself and diffuse such information to those around it, although many of those present were not young he felt that they might take encouragement and devote a little more time to such studies. The President had, throughout his address, continually shown them that the great interest of all those subjects was their relation to man. That was the real truth, and he was very much struck with it. The subject of deepest interest to all was man himself, the particular position which he occupied in God's creation, and the close relation in which he stood to his Creator. Those wonderful gifts—mental, intellectual, moral, and spiritual—with which God had endowed him made him the object of such stirring interest. He believed that they would find that when they were most deeply interested it was in the consideration of subjects connected with the happiness and moral being of

man. It was a magnificent view if for a moment they carried back their thoughts to prehistoric times and saw how the prescient mind of the Creator in those great geological revolutions ; was preparing the earth for man ; how, in the various disturbances and arrangements of earth, sea, rock, and so on, He moulded the character of man and furnished him with extraordinary powers. It did give man a wonderful, instructive, and interesting example of those long successive links in the chain which ran through the whole of the works of God—showing that there was a connection between the troubles, battles, and conflicts which formed so much of history, and the geological revolutions which had formed the earth. In this way he believed he had caught the spirit of the address, which had interested him deeply. He begged, in the name of the company, to tender their thanks to the President.

The Rev. H. T. ELLACOMBE, Rector of Clyst St. George, Devon, then read an elaborate and interesting paper on the “Mediæval Church Bells of Somerset,” which was extensively illustrated with casts and rubbings from a great number of bells of churches in different parts of the county. It is hoped that this paper, with suitable illustrations, may in due time be published in the Proceedings of the Society.

Mr. THOMAS BOND followed with a valuable notice of the Church of Pendomer, and of the Monument erected to Sir John de Dummer, temp. Edward I and Edward II.

The following notice was then read of

Wells Cathedral Statutes.

BY F. H. DICKINSON, ESQ.

WHILE I was examining some books in the Archbishop's library at Lambeth, Mr. Kershaw, the very obliging sub-librarian, shewed me a copy of the Gospels written in Ireland, which Athelstain gave to Christ Church, Canterbury. As the library closed before I could examine it, I referred to Dr. H. J. Todd's catalogue, not finding it there, and having therefore to pay another visit to the library, I looked over the catalogue to see if there were any MSS. relating to Somerset, and was surprised to find the Statutes of Wells Cathedral and Elizabeth's Charter. The latter I had always understood to be among the "secreta capituli" and to be the code according to which everything was regulated, and whenever I had enquired about old statutes had always been referred to the Charter. I lost no time in calling for the MSS, and was shewn two parchment books copied for Archbishop Laud when he visited Metropolitically in 1636, by order of the Chapter whose names appear on the first leaf of each.

The Statutes consist of about 104 pages, rather more than half of which are occupied by a code very similar to the *Dè officiis ecclesiasticis tractatus* of Salisbury, published by Dr. Rock at the end of the last volume of his work on Ritualism, so similar that it is not impossible the one may have been copied from the other. The remainder

of the volume contains nearly the same matter as the Harleian MS, 1682, the contents of which are given in Dugdale, vol. ii, p. 284, and the Psalms which each member of the Cathedral body was to recite daily, certain particulars about property and rules for the colours to be used for the vestments and altars on different days, to which I shall refer presently.

I conclude that the code in the original form must have been made previous—perhaps long previous—to the other documents which follow and bear dates. The earliest of them is of 1241. In its present form the code is later, for the feast of Corpus Christi, which seems to have been instituted about 1263, is mentioned in its proper order. It seems only reasonable to suppose that as copies of the code were made from time to time they would be altered—it would by no means be fair to say interpolated—according to the changes that had been made about the services, just as now the clergy are required to alter the Prayer Books in church as changes occur in the Royal Family.

Mr. Bernard, the Chapter clerk, has most kindly given me access to all the MSS at Wells in his possession, but I cannot find among them any document from which the Lambeth MS can have been copied. Dean Cosyn has given the Chapter a book written in 1506, which contains at the beginning nearly the same matter as the Harleian MS, and after that a fragment of the code, ending abruptly and not at the end of a page, consisting of less than half; the rest of the book contains other matter.

As the Statutes appear therefore to exist complete in no other copy than that at Lambeth it may be worthy of consideration whether they should not be printed in a future volume of our Transactions; at present I propose to give a translation of the last, or almost the last, document

in the book, the rules relating to colours. These are followed by a calendar of Saints' Days to which I need only refer, as they give perhaps a clue to the time when this part of the original MS was written. It does not contain the feasts of St. David and St. Chad which were ordered to be observed in the province of Canterbury, by letters of Archbishop Walden in 1398, or that of St. John of Beverley, which was ordered by Archbishop Chicheley in 1416. If this kind of evidence is to be depended on, it would follow that the end of the original MS from which that at Lambeth was copied, and probably also the rest, was written some time before the close of the fourteenth century.

The Chapter possess also two copies in MS of a History of Wells written by Nathaniel Chyle, who was secretary to Bishop Peter Mew nearly 200 years ago. In this work are copious extracts from the ancient Statutes, the Charters, the Registers, and Accounts of the Dean and Chapter, and the Vicars Choral. The book is disfigured by the bitterness caused by the civil war, but it contains a mass of curious matter tolerably put together, and it may be worthy of consideration whether the Society should not ask to be allowed to print it, a thing which some of those who have examined the book have urgently pressed on the committee. I do not feel sure that Chyle had a copy of the ancient statutes before him. He quotes generally from a book he calls Mr. Creighton's MS, which appears to have contained copies of many of the more curious documents relating to the cathedral, which it would be very desirable to identify now if it lies hid in some public library. Chyle's book seems to me of less importance than the Statutes.

My friend Mr. Chambers has been good enough to give me the following more accurate summary of their contents.

Notice of the MS No. 729, in the Lambeth Library respecting Wells Cathedral.

BY J. D. CHAMBERS, ESQ.

1400913

THE volume is on parchment, of a large quarto in size, 113 pages, on an average 34 lines in each page, and 11 or 12 words in each line.

First page has this :—*Statuta Antiqua Ecclesie Cathedralis Wellensis Reverendissimi in Christo Patris providentia Divina Archi-Episcopi Cantuarensis cum metropolitice visitavit Anno 1634, mandato transcripta, eidemque omni cum reverentia humillime consecrata.* Georgius Warburton Decanus, and the names of seven others said to be Canons Residentiary.

George Warburton, Dean

Dr. Wood, Archdeacon of Wells

Dr. Young, Chancellor

Dr. Reuet, Archdeacon of Bath

Dr. Warde, Archdeacon of Taunton

Dr. Godwyn, Prebendary of Holcomb

Mr. Crichtone, Treasurer

Mr. Abbot, Precentor

Canonici
Residentiarii

The first page is entitled *Ordinale et Statuta Ecclesie Cathedralis St. Andreæ Wellensis*. The first part, the

Ordinale, extends from p. 1 to 55 inclusive. The *Antiqua Statuta* (the second part) from p. 55 to the end.

The whole MS is written apparently in a hand intended to imitate closely the original MS. The characters are very distinct, but the scribe was probably ignorant of the exact meaning of many of the ancient Ritual terms. He writes "Respondium" for Responsorium, "Trinitas" for Tractus, "Gratias" for Gradale and "Medius" for Indicus, probably Indigo, and in some places he makes nonsense of the passages.

The date of the original "*Ordinale*" is most probably from 1310 to 1320. It contains directions for the celebration of the Festivals of Corpus Christi, of St. Thomas of Canterbury, and of the Assumption, all of which were instituted in the course of the thirteenth century and are not to be found in the Sarum *Ordinale*, made for the use of the new Cathedral about A.D. 1241. Orders are also given for genuflection of the clergy and choir at the elevation of the host and cup after consecration, which custom began on the Continent, in the twelfth or thirteenth century, according to Le Brun, (*des Ceremonies de la Messe. I. p. 470*), but is not noticed in the Sarum *Ordinale*. Besides this, in the second part, p. 58, is a Statute made A.D. 1241, temp. Bishop Jocelin, and again in the time of Bishop William de Button, Bishop A.D. 1273, requiring the *Ordinale* to be corrected, and a subsequent Statute of later date—the early part of fourteenth century—directs this corrected *Ordinale* to be rigorously observed.

This *Ordinale* closely corresponds with that of Sarum but is shorter. The directions for performing the Ordinary of the Mass are the same word for word. There are some additional orders, as for instance for the three days before Easter and All Saints, which are not in that of Sarum.

On the other hand there are some things contained in the Ordinale of Sarum which are not in this, but are found in the second part, or "Antiqua Statuta : " for instance, as to the luminaria and as to turning to the altar at Gloria Patri. The whole Ordinale consists of 121 chapters or headings, the Sarum of 105.

The order in choir was as follows, beginning on the west side :

Decanus			Cantor
Archdeacon of Taunton			Abbas of Muchelney
if a Canon			Succentor
Abbas Beccensis			Præpositus Cumbæ
Sub-decanus			Canonici
Canonici			Clerici, &c.
Magister Scholarum			
Vicarii Presbyteri			
Diaconi seniores			Abbas Aylington
Chancellor			Thesaurarius
Archdeacon of Wells			Archdeacon of Bath

(Second Form) Younger Canons, Deacons, and Choirmen.
(Third Form) Boys.

(Second Form) Younger Canons, Deacons, and Choirmen.
(Third Form) Boys.

The order in Chapter was nearly the same. The choir-men and boys changed sides every ordinary week. But special rules are given for their positions on great festivals.

The list of double and minor festivals differs in several particulars from that of Sarum. Those of Wells being some of later origin and more numerous, and a distinction is made between the Ferial and Sunday Mass, not to be found in the Sarum. The Ferial was to be said *sine dalmaticâ et tunicâ*.

The duties of the Treasurer are set forth at very great length, one half of which at least were to provide lights, the number and weight of which are minutely set forth. He was, in fact, the main organizer of the public services and the custodian of the vestments, treasures, ornaments, &c.

He was to find and pay the Sacristan c. 116. It was the duty of the Dean to take the principal part in the service, to look after and instruct the boys.

The Chancellor was the schoolmaster who had a *magister scholarum* under him, and he had the care of all the books.

This chapter also defines the share which each Dignitary (Quinque Personæ) were to have of the "Communia," viz. "Decanus, Cantor, Archi-diaconus, Cancellarius, et Thesaurarius" were to receive a double portion each. The remainder of the Canons a single portion—and they together with the sub-cantor and sub-dean were bound to perpetual residence except in case of absolute necessity or with leave. Chapters 120 and 121 give formal rules for the celebration of the obsequies and praying for the souls of brethren who had died. An actual funeral was to be said "immediate post pulsationem *ignetegii*,"—curfew.

Misplaced about the middle of the volume is found a long office for "chrismate faciendo" nearly resembling that of Sarum; and pages 104-5, the form for the "reconciliatio penitentium" also closely resembling that of Sarum.

The second part beginning p. 56, is entitled "*Antiqua Statuta de officiis cujuslibet Personæ Ecclesiæ Cathedralis Wellensis.*" They extend from the time of Bishop Jocelin 1241, to Radulph 1348, (De negotiis et ministris Eccles. Wellensis). They are copied in an imitative hand generally resembling that of the Ordinale, but varying somewhat in each piece. The last three or four pages are in a different hand and clearly more modern.

I. The first chapter contains a repetition nearly verbatim of c. 116 of the Ordinale, as to the dignities and duties of the different personages.

II. *Statuta edita per Decanum et Capitulum tempore Jocelin, Episcopi* on the morrow of St. Augustin Angl. Ep. 1241,

contains rules as to the residence and pay of Canons, for the reform of the Ordinale, and rules for the institution and precedence of the Dignitaries, the same as those in the Ordinale 1 and 2.

III. P. 58, Statutes of the Dean and Chapter in the time of William de Button, the second, 7th June, 1273, the same Bishop being present : They reiterate order for correction of the Ordinale and observation of it : Canons and vicars, to have a year's probation.

IV. Statutes in time of Walter de Haselshaw, Dean, morrow of St. Andrew, 1298.

1. As to behaviour of vicars who were to attend at all the Canonical hours : Not to wander about the pillars of the church whilst the divine offices were celebrated, but to attend upon their Lords (*Dominos*.)

3. No buying and selling in church. The Sacristan to ring the bells according to the ancient rule, and he was to keep order in choir.

5, 6. Vicars not to go to market in their clerical dress, and not to come into church without it : to forewarn their Lords (*Dominos*) if written in the Tabula for any duty.

7, 8. As to the behaviour of the rectores and choirmen at Gloria Patri : "Summâ devotione et reverenter vestant se psallentes sicut moris est ad magnum altare."

8 to 12. Various rules as to their vestments, &c. from which it appears that at the ordinary hours they all wore black copes as at Sarum, and were not to put their silk copes when used over the black.

12. Contains directions for saying the Bidding prayer on Sundays after the procession, "Ebdomadarius statim indutus vestimentis et capa serica vadat in pulpitem lumine precedente et ibidem preces pronunciat consuetas."

13. As to behaviour and correction of vicars : How they were to celebrate their *annalia* : No vicar allowed to remain alone in church : Several stringent canons against those who have concubines, against them or any other clerk who introduces meretrices, &c : A subsequent canon directs how they are to be paid, and they seem to have been numerous. Who these vicars were, and what their peculiar duties, is not stated more than above : they existed also at Sarum, and at St. Paul's, London ; they were equal in number to the Canons at St. Paul's, at Sarum, and at Exeter, and attended always one on each of the Canons and performed his duties when from any cause the Canon to whom the vicar was attached was absent.

P. 69, it is said, "Bydesam prebenda St. Andreae cujus vicarius est Magister Scholarum."

98 to 99. The "Altaristæ dicant Psalterium singulis diebus pro episcopo et capitulo et benefactoribus." If any one failed to do so he was to be removed.

The "Tabularius" or clerk, usually the precentor, or sub-cantor, whose business it was to mark in the Tabula at the end of the week the order of services for the next seven days, and who were to perform them, was to see that these Altaristæ performed their duty.

Who these "Altaristæ" were appears p. 73. The Bishop and Prebendaries, 54 in number, had to say the Psalter among them once every day for the Bishop, Chapter, and Benefactors, and they might be the substitutes for those who were absent, and did not, or might not have performed that duty for themselves. They were probably the same persons as those who were afterwards called Chantry Priests.

Statutes were also made tempore Johannis de Godele Decani Anno 1331, which order (p. 75) "Volumus et ordi-

namus quod in Magna Missa omnes presentes in choro canonici, vicarii, cujuslibet gradus ministri in elevatione Corporis Christi ob reverentiam tanti sacramenti et laici et circumstantes ad majorem devotionem ad hoc frequentius provocentur, sicut olim in ipsa ecclesia fieri consuevit, flexis ad terram genibus et cum omni humiliatione provolutis suas ex corde devotas ad Dominum fundant preces." This order is a repetition of what is found in the Ordinale (see p. 36, ante) a gesture which would seem to have been then recently introduced and imperfectly observed.

Another set of Statuta are in p. 81, et seq. in the time of Radulph, Bishop, A.D. 1343. By one of these it was ordered that before every hour from Matins to Compline the Lord's Prayer and Ave were to be said devoutly. Also (p. 87,) that the reserved Eucharist and Chrism were always to be kept under lock and key in the church.

The remainder of the Statutes relate to the morals and behaviour of the vicars and to the mode of managing and dividing the revenues of the church, which contain many curious particulars respecting them, and shewing particularly the respective values of each prebend and office which are summed up in a Taxation Summary which gave the share which each was to contribute towards the expenses of the church. In 1339 an imposition of a tenth was made for this purpose, and for repairs, to raise £300 (*libras*) to be payable in five years.

Another table, p. 73, describes "omnes anniversarios et presbyteros seculares in Ecclesia Well. et ad quæ Altaria et pro quibus animabus tenentur celebrare et quantum quilibet percipiet et qua forma debet conferri vel admitti Holy Cross, (2); St. Stephen, St. Calixtus, St. Martin, B. V. M., St. Mary Magdalene, Corpus Christi, (2); St. Edmund, (2); St. Catherine.

P. 95. In a different hand, but apparently of the early part

of the fourteenth century, is a long and particular calendar of all the colours used in the church of Wells on Sundays, Festivals, Seasons, Fasts, and Saints' Days.

During Advent all were "omnia indica" or indigo, except on Thursday in Ember week when the Deacon and Sub-deacon wore white: Christmas, all white except in the Second Mass: St. Stephen, all red: St. John Evangel. all white: St. Silvester, green and yellow: On the Circumcision, the principal Rulers of the Choir in white, Secondaries in red: At the Mass one of the Secondaries in red, the other white: The Epiphany, white: Septuagesima to Passion Sunday, all (colour omitted, probably indica): Passion Sunday, red: Palm Sunday, all red: Thursday in the Cena Domini, all red, with white banner: Good Friday, all red, but Deacon and Sub-deacon may be of (colour omitted), or "purpura:" Easter Eve, all red: Easter week, all red: Sunday after Easter, white, and so on to the Ascension on Sundays: Ascension Day, and on Vigil and Octave, white: The next Sunday, red: The Season of Pentecost, and Trinity Sunday, all red, and so on to Advent: Dedication of Church, red and indica: Corpus Christi, red: Apostle or Martyr, red: Confessor, all indica and green, or as best may be adapted to the feast: Virgin not Martyr, white: If Martyr, red and white: Confessors, yellow, or green and yellow: St. Gregory, green and yellow: St. Benedict, omnia indica: St. Mary Magdalene, ditto: St. Anne, ditto: All Saints, red and white: The Blessed Virgin, always white: In Funerals, and All Souls, and Commemorations, all black. The appropriate colour is given for every Feast Day in the year. *Festum Reliquiarum rubea et alba.*

The last in the book is the oath of the Bishop on his installation which seems to have been written in the days of Laud.

A paper was then read on

Public Records in the County of Somerset.

BY MR. T. SEREL.

Having commented upon the interest centred in old documents, and to the fact that a complete history of Somerset had not been published, he alluded to the taste which had of late years been manifested to investigate the Records belonging to private bodies and in private repositories. He spoke of the efforts of Lord Romilly, the present Master of the Rolls, who had, by the issue of several volumes, materially added to their knowledge of by-gone generations. They had also to thank Lord Romilly for the Royal Commission appointed in 1869 under the name of "The Royal Commission on Historical Manuscripts." The Commission recites "that it would be of considerable public advantage in its being generally known where such papers and manuscripts are deposited, and that the contents of those which tend to the elucidation of history and the illustration of constitutional law, science, and literature should be published." The Commissioners accordingly engaged the services of some experienced persons, and two gentlemen—one, Mr. Henry T. Riley, who had published several works on the Corporate Records of London, and on other subjects, had inspected the Records belonging to Bridgwater, Glastonbury, and Wells, as well as those of the Bishop and Dean and Chapter of Wells.

Mr. A. Howard had also inspected the contents of the muniment rooms at Dunster Castle and Montacute House, and the result of those researches had been published in a Blue Book, which could be purchased at the low price of 1s 6d. Mr. Riley had visited Wells a second time. An old list of documents belonging to the Dean and Chapter having being found, a communication was made to Mr. Dickinson, who instituted diligent enquiries, but at first without success. Perseverance, however, rewarded his efforts, and the result was the discovery of a large box full of "rubbish" (as it was described), which proved to be documents not only included in the old schedule, but also many others. The "rubbish" consisted of more than a thousand documents, mostly original, and many of a most interesting and valuable character. He was sure that all would join with him in thanking Mr. Dickinson for his perseverance, the Dean and Chapter for allowing free access to the Records, and Mr. Bernard, the Chapter Clerk, for the facilities he rendered. Mr. Serel having detailed the documents in the possession of the Cathedral dignitaries and the corporations of Wells and Axbridge, said—"Now you will probably wish to know my reasons for thus noticing these old and dusty parchments and papers. My earnest wish is that an effort should be made to put some of the members of this Society in motion, and through them to bestow some of the "ways and means" at our disposal in making a systematic and careful examination of the Records with the view of compiling a Calendar, or Index of the contents of such as may be "new" to us, and useful in the preparation of a work deserving to be called a "History of Somersetshire." In thus employing our revenues we should be performing one of the most important, one of the main objects for which this Society was formed, and for which it has been

kept up. The task once entered on with a real desire of accomplishing it, difficulties would disappear. So important a work must, of course, require careful consideration and deliberation, and many preliminary enquiries must be made before its actual commencement. But "where there's a will, there's a way." Once begun, progress would of necessity be gradual, and perhaps slow, but that ultimate success would be the result I have no doubt.

To prove the value of Calendars, or Indexes, such as I have suggested, needs no argument. If anything were wanting to convince us on that point, I need only refer to the recently compiled Calendars of the contents of the public Records in London and elsewhere, which convey to us in a plain and intelligible form the pith and marrow, so to speak, of almost every document of importance now to be found in our national repositories.

Calendars of our Somersetshire Records could be made to form part of the contents of our periodical reports, and I am sanguine enough to believe that these Reports would thereby become so interesting, and thereby so increase the numbers who would desire to possess and read them, as to enable us (with judicious management in publishing) to produce at least two volumes yearly, instead of, as at present, one in two or three years.

As a means of conveying unquestionable and authentic evidence, and a true and correct knowledge of past events, of the habits and customs, social and political, of past generations, nothing can be more clear, certain, and important, than documents of contemporaneous dates."

To prove how necessary it was that some effort should be made for preserving the Records of the county, Mr. Serel mentioned that three or four years ago a butcher at Wells was using the leaves of a book to wrap meat in for his

customers, which book was a Register of Wills—150 in number—dating from 1537 to 1541. Another still more lamentable instance was the destruction of the contents of the Dean's Registry over the west cloister of the Cathedral. For two or three years the manuscripts were used in lighting fires in the College Lecture Room, and thousands of documents were thus destroyed. Those were not the only instances of Records being irretrievably lost. The county has also lost a large number of manuscripts which were sold at the sale of the late Lord Auckland's effects as waste paper. For a few shillings several boxes full of papers and parchments were knocked down—a small portion of which was within a few minutes passed over to another person for a consideration of £15 or £16! These Manuscripts had remained concealed in boxes since the time of Bishop Law, to whom they had belonged. Mr. Serel concluded by asking that a committee might be appointed to consider the subject and for maturing a plan for effecting the objects he had in view.

Mr. Dickinson proposed, and the Rev. Mr. Scarth seconded, that the council be empowered to appoint a special committee to carry out Mr. Serel's suggestions. Carried unanimously.*

The Parish Church

was then visited, and its main features pointed out and described by the President and others.

It was described as one of the great cross churches of the county. The west front, often neglected by architects,

* The committee for this purpose subsequently appointed consists of—the Rev. Canon Meade, Mr. Dickinson, Mr. John Batten, Mr. Serel, and the Secretary, Mr. W. A. Jones.

is here a fine specimen of architectural design. The gable of the nave is flanked with octagonal turrets, embattled, with vestiges of small pinnacles. Following the almost universal rule in the county, the nave is of better work than the chancel. It is also much higher. The majority of the churches in the district were built in the fifteenth and sixteenth centuries, when the people of the neighbourhood were wealthy. There was a good deal of trade going on, and the parishioners made the nave without considering the ecclesiastical owners of the chancel. There is a porch on the south side of great size, something similar to the south transept. One of the curious changes which had been made, was that the porch had been converted into a transept, and the transept into a sort of porch. The windows in the nave are very wide, so that there are only three bays where usually there would have been five in a nave of that length. The extreme flatness of the windows in the transept was noticed, and it was observed that the north transept is the most elaborate portion of the church. Special attention was directed to the indications of a vestry projecting below the east window. The building itself has been destroyed, but the door-ways are still left, as they are also at Ilminster. The niche in the south-east corner of the church is deserving of notice. Indications still remain of an iron grill by which the figure of the Saint placed there was originally protected. It was clearly proved not to have been a pulpit but a shrine.

At 4 o'clock the *Annual Dinner* took place at the George Hotel, the President in the chair, after which the usual loyal toasts were given and duly honoured.

The Evening Meeting.

A valuable and interesting paper on "The CROSSES OF SOMERSETSHIRE" was read by Mr. CHARLES POOLEY, F.S.A., the author of the "Crosses of Gloucestershire," which will prove a valuable contribution to the history and archæology of the county.

Mr. Pooley likewise made some remarks on a paper on "Pig Cross," Bridgwater, published in the Proceedings of the Society for 1859, in which Mr. Sealey maintained that "Pig," in this and other cases connected with crosses, should be taken as a form of the Saxon "*piga*," and the Danish "*pige*," which signifies "Maid;" and hence, associated with the Blessed Virgin, "Pig Cross" becomes "the cross of the blessed Lady."

In reference to this hypothesis Mr. Pooley showed that "*pige*" is never used to express the Virgin in Danish, and this view was confirmed by communications on the subject received from Mr. Max Müller, and M. Gudbrand Vigfassen. And hence the obvious conclusion was drawn, that a cross in the market was called "Pig-cross," because it stood close to where the pig-market was held.

The Rev. R. KIRWIN then gave an interesting account of discoveries made in some of the ancient fortifications of Devonshire, and showed that the strongholds of the south of England were native erections, which implied the existence of a numerous population who lived at a time long anterior to the Roman invasion.

A paper was then read on

Two Ancient Embroidered Copes now changed into Altar Frontals.*

BY MR. M. J. C. BUCKLEY OF BRUGES.

THE art of depicting, or working, the delineation of flowers, fruits, human or animal forms by means of the needle, has been known and practised since the pre-historic times. The designs on the dresses of the figures painted on the Etruscan vases are those of embroidered patterns. We see also that the Israelites embroidered their sacrificial garments—"And thou shalt make a hanging . . . wrought with needlework." EXODUS xxvi, 36. The Romans also wore richly brodered dresses, as Virgil mentions such in the *Æneid*, where he represents the Queen Dido as bringing forth very richly dight garments from amidst her treasures, and presenting them to her warrior guests. Several places in antique civilisation were famous for their embroidery. I will just cite the names of Phrygia and Babylon. Gold embroidered tissues were first introduced from Phrygia or Western Asia, hence all such gold stuffs were called "Phrygian"—hence the word "Auriphrygium" or orphrey, which was applied to the bands of a cope, on account of their being composed of such gold tissue. Josephus, the Jewish historian, mentions that in his time there was a very rich curtain of Baby-

* These copes were exhibited during the meeting. One is now in use in the Parish Church of Chedzoy, and the other is deposited in the Museum of the Society, by the Rev. J. Coleman, of Chapel Allerton.

lonian embroidered stuff, hung in the temple; this was in the second century of our era.

Now if we descend to more recent times we find that as art progressed in Europe, so did the design and workmanship of embroidery. Moved by the purest zeal for the glory and splendour of God's church, the Christian artists of the Middle Ages produced the most marvellous works of this kind. It was during this period (thirteenth century) that we find embroidery first getting technical names, and being divided into various branches. In an inventory of vestments, in the Church of St. Paul, at London, in the year 1295, we read of the various sorts named "*Opus plumarium*," or feather work; of "*Opus pectineum*," or comb work; of "*Opus pulvinarium*," or cushion work; and of "*Opus consutum de serico*," or cut silk work. Now all true embroidery was called "feather work," because the stitches were always laid down lengthwise, and so lapping as to resemble feathers; we see examples of this work in the copes before us, of which the flowers and figures are composed of long stitches. The "cushion work" or cross stitch was the same as our modern Berlin-wool work, and was generally used in working heraldic designs on cushions. The comb work was a most curious and beautiful manner of employing the threads of the tissue, so as to produce various designs, and was so called from the comb which was used in working them.* The cut silk work was the same as is now called, "*Appliqué*," and was much used for banners and knights' surcoats. It was also employed for faces, as you may see in the beautiful modern cope, worked by our German artists.† If we now examine our two copes, at present mis-called "Altar

* It was usually employed in linen tissues.

† A large collection of richly embroidered copes, etc., was shown by Mr. Buckley in the Museum.

Frontals," we find that all the work is "*Opus plumarium.*" The cope from Allerton Church, as well as that from Chedzoy, I consider as having been made in Flanders. In our Cathedral of St. Saviour, at Bruges, we have two copes of precisely the same character and style of work. Large mercantile relations existed between Bristol and Flanders, on account of the staple trade in Irish wool, which was woven by the Flemings. So that those two copes may very probably have come from the old "*Citie of Bryges*" or Bruges.

The ground of the Allerton cope is white satin, or rather "*Baudekyn*" in the old phraseology. The "*trame*" or weft is of linen, as the silk still woven in Lyons and Vienna for ecclesiastical use, called "*Lampas.*" We find such stuff mentioned in an inventory of Haconbie Church, A.D. 1566, which speaks of "*one white vestment of Bruges satten.*" And again in 1520, York Cathedral possessed a "*vestment of Baudekyn, and a cross of green satyn of Bryges.*" Now I consider that this Allerton cope belongs to the latter part of the fifteenth century. In the centre is represented the Assumption of the Blessed Virgin Mary. Two angels support her on either side ; a glory and a nimbus surround her body and head ; thirty-one rays, mixed with spangles, dart from the glory ; three kerubim, standing on wheels, are at her feet, thus representing one of the nine choirs of angels. The rest of the ground is powdered over with pomegranate flowers, of which the green and blue colors are still remaining in parts. These pomegranate flowers were much used in Flemish work, as they are copied from Spanish stuffs, in which this flower figures as emblem of the Conquest of Granada, by Isabella, who was so popular in Spain, as also in Flanders, which was also one of the Spanish allies.

In the Chedzoy cope you will notice that there is a very beautiful detail introduced into the workmanship of these flowers, namely: that the centres are diversified with "chevrons" of raised work, formed by a cord underneath. This is another instance of how the artists of those days gained good effects by very simple means. These flowers of pomegranate, or rather the leaves of the artichoke, and the petals of the pomegranate, are very common in the Sicilian woven stuffs, of which we have a specimen in the splendid tissue of one of the modern copes in the Museum. It has often been inaccurately called the pineapple pattern, but such a thing as an anana or pine was quite unknown in Europe up to the fifteenth century, and was even regarded as a great rarity in the days of Lady M. W. Montagu; and was never seen in Sicily or Italy till the close of the sixteenth century, having been only recently introduced from Peru, whilst these stuffs were woven in the ninth century. The figures of the kerubim on the Chedzoy cope were formerly powdered or spread over the surface of the velvet tissue on which they were worked. They bear phylacteries or scrolls, with the words "Sanctus, sanctus, etc." Bradshaw, a monk of St. Werburga's Monastery at Chester, at the end of the fifteenth century, speaks of tapestry, with the nine angelical choirs, "not cessynge to call Sanctus, sanctus, sanctus, Blessed be ye Trynité, Dominus Deus Sabaoth, three persons in one Deityé." Such kerubim are very common in all late English works, and such formerly stood over the reredos of of the high altar in Westminster Abbey, the wheels under their feet representing their swiftness in executing the commands of God.

The tabernacle work of the Chedzoy cope is of a late date, almost "renaissance" in its character. I am inclined

to assign to it the date of circa 1500. An effort is made at perspective in the groining of the arches at the back, and the lines of the roof. The working of the gold shows some curious examples of different stitchings. All the gold consists of thin gilt silver ribbons,* twisted round silk thread, and the work is "Opus plumarium." No traces of the former faces and hands are remaining; all is of modern restoration, and of a most deplorable description is this same restoration. In consequence of this I cannot decide whether the work be Flemish or English, but I am inclined to say it is Flemish on account of the style.

The famous "Opus Anglicum" or English work for embroidery, was produced by a process of heated bulbs of iron, by which the appearance of raised lines was given to the outer sides of the faces and robes, and the stitching was executed in circular lines which began in the centres of the faces, as we may see in the beauteous Sion cope, now in the South Kensington Museum.

This Chedzoy cope when intact must have been a very sumptuous one, similar to that which was in the Chapel of Charles de Bourgogne, "*Une chape de bordeuré d'or façon d'Angleterre, à plusieurs histoires de N. Dame, et anges et aultres ymages, estans en lanceurs escriptes, garnie d'un orfroi d'icelle façon fait á apôtres, desquelles les manteux sont tous couverts de perles, et leurs diademes parfilés de perles, estans en manières de tabernacles, etc., etc.*"

Copes as a garment for Church use are first mentioned in the reign of St. Edward the Confessor, and they continued to be used in Durham Cathedral up to the middle of the eighteenth century. We read of hundreds of superb copes and other vestments in the rolls of Abbeys and Churches in this county alone. There was amongst others a cope

* Gold thread known in 1271.

of silk, beaten or sheathed all over with silver lions, given by a well-wisher to Glastonbury Abbey.* Henry III in 1241 paid £360 for a cope for Hereford Cathedral. There was a cope of rich red Bruges velvet, covered all over with stars and archangels of gold in Lincoln, in 1437. Magnificent copes and tapestry, now in the Cathedral of Aix en Provence, were given by Prior Goldston, in 1595, to his Church at Canterbury. These superb trophies of old English art were sold out of England, (as were the superb candlesticks of Whitehall to our Cathedral at Ghent) in the days of the devastations of the reigns of Edward VI and of Cromwell.

Commissioner Giffard in the reign of Henry VIII, on being sent to expel them, said that he found that the monks of Wolstrobe Priory in Lincolnshire, as well as of many other houses, excelled in "embroidery, in painting, and in all useful arts." Edward II paid 100 marks, a goodly sum, to one Rose, wife of John de Bureford, citizen of London, for one choir cope, that he sent to Rome, as a present to the then Pope, on the part of the Queen. There are some ancient copes and vestments at Florence still in the church of San Giovanni, which cost 26 years of labor to finish in 1498. And in this English land of ours there were famous workers too, as we see by the splendid execution of the famed Sion cope, and the magnificent cope formerly in Westminster Abbey, and now in Stonyhurst College. The English ladies were amongst the most famous workers of mediæval times; amongst others I may mention the name of Helisand waiting maid of Maud, wife of David of Scotland in 1150, who was renowned for her skill. And now once more many fair and noble-minded English maidens rival

* See John of Glastonbury's Chronicle.

their sisters of old for their skill, witness many of their beautiful works in our village churches such as at Curry Rivel, Taunton, and at Bristol. The glory and beauty of the dear old churches, of the venerable shrines of this land, is once more reviving, and many earnest minds are striving to render them beauteous, and fair, and fitting for all the æsthetic feelings that are attached to the most hallowed associations of the human soul. May they be endowed with much knowledge and skill, and may their labors give us many things of beauty to be joys for ever.

A paper on Montacute by Mr. John Batten was then read, after which the meeting broke up.

Excursion : Wednesday.

A large party proceeded to

Montacute House

which by the courtesy of Mrs. Phelps was thrown open to the members of the Society. This magnificent specimen of English domestic architecture was examined with great interest by all present. The illustrations which are given in the present volume render a formal description needless. The family portraits, and the original documents relating to the Gunpowder Plot were inspected with much interest and pleasure ; and the illustration in the hall in bass relief, of the Somersetshire custom of Skimmety, or Skimmerton-riding was explained by the Rev. Hill Wickham.

The members then inspected several interesting specimens of domestic architecture in the village, and proceeded to

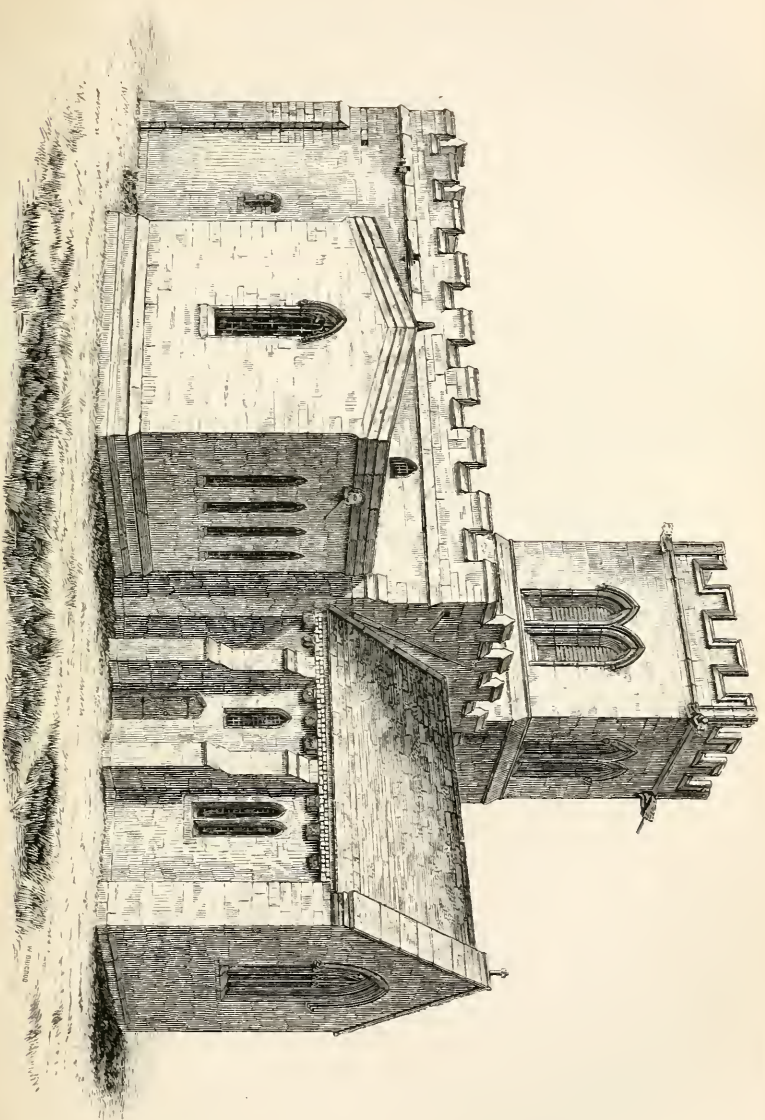
Montacute Church.

This is a cross church without a central tower, a by no means unusual form in the district. The tower is very elegant in its workmanship—is not so tall nor so stately as some, but the work is singularly graceful. It belongs to that class which is found at both ends of the county—near Bristol and in the south-western part of Somerset. There is a prominent staircase turret which runs up the whole way and springs from the ground. The church is mainly of the thirteenth century. One of the perpendicular windows on the south side of the nave is new. The Norman chancel arch has been happily left.

Stoke-sub-Hamdon Church.

The original church was Norman, to which period the north and south doorways, and the chancel arch, clearly belong. The chancel was remodelled and the transepts added in the Early-English period; the northern transept forming the tower. The range of trefoil lancets, in the south transept and in the chancel, are worthy of note, as is also the decorated vaulted porch, which was built over the original Norman doorway. The peculiar features of this interesting church are given in detail in the *Proceedings of the Society*, 1853.

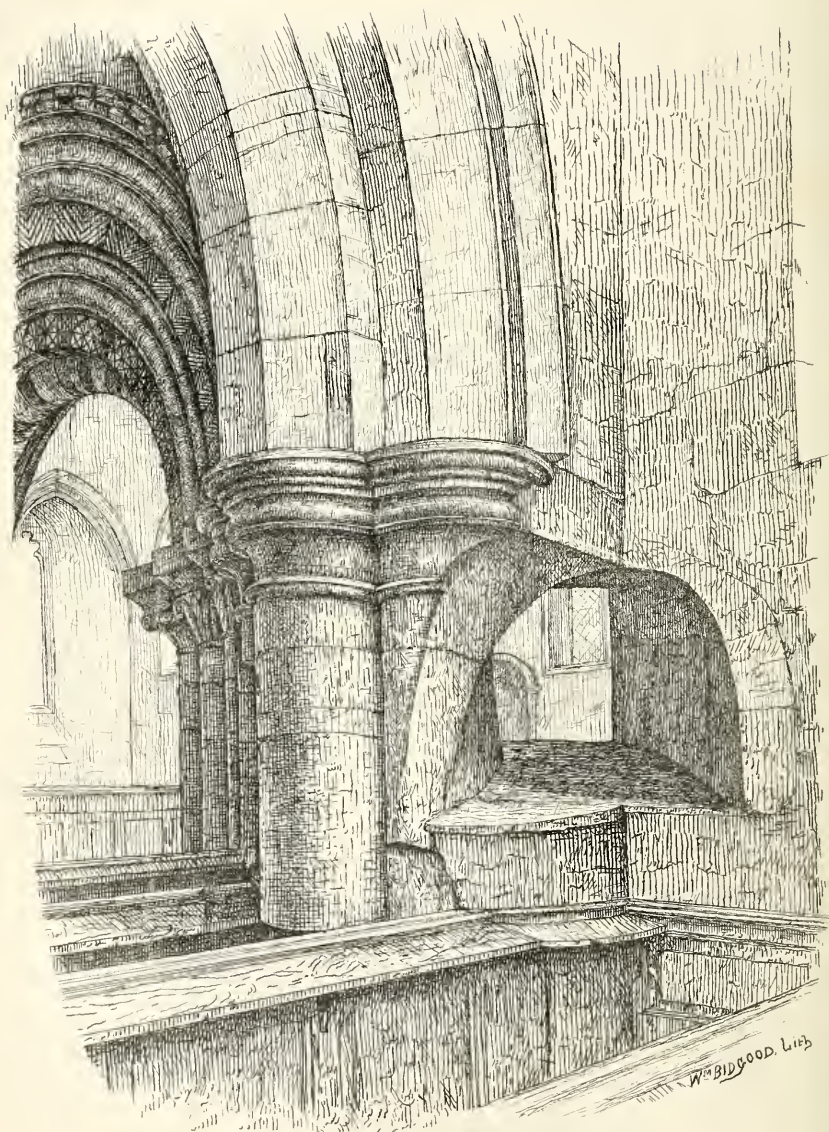
Attention was drawn to the partial removal of the plastering from the west side of the chancel arch, which had the effect of cutting in two the angels painted upon the plaster. It is very important that something should be done to preserve these ancient relicts. People now-a-days have a great fancy for taking away the plastering and leaving the bare stone. The old builders never did that. It is not at all wise to get rid of the rich plaster and paintings which were upon it.



Stoke-sub-Hamdon Church, South-East View.



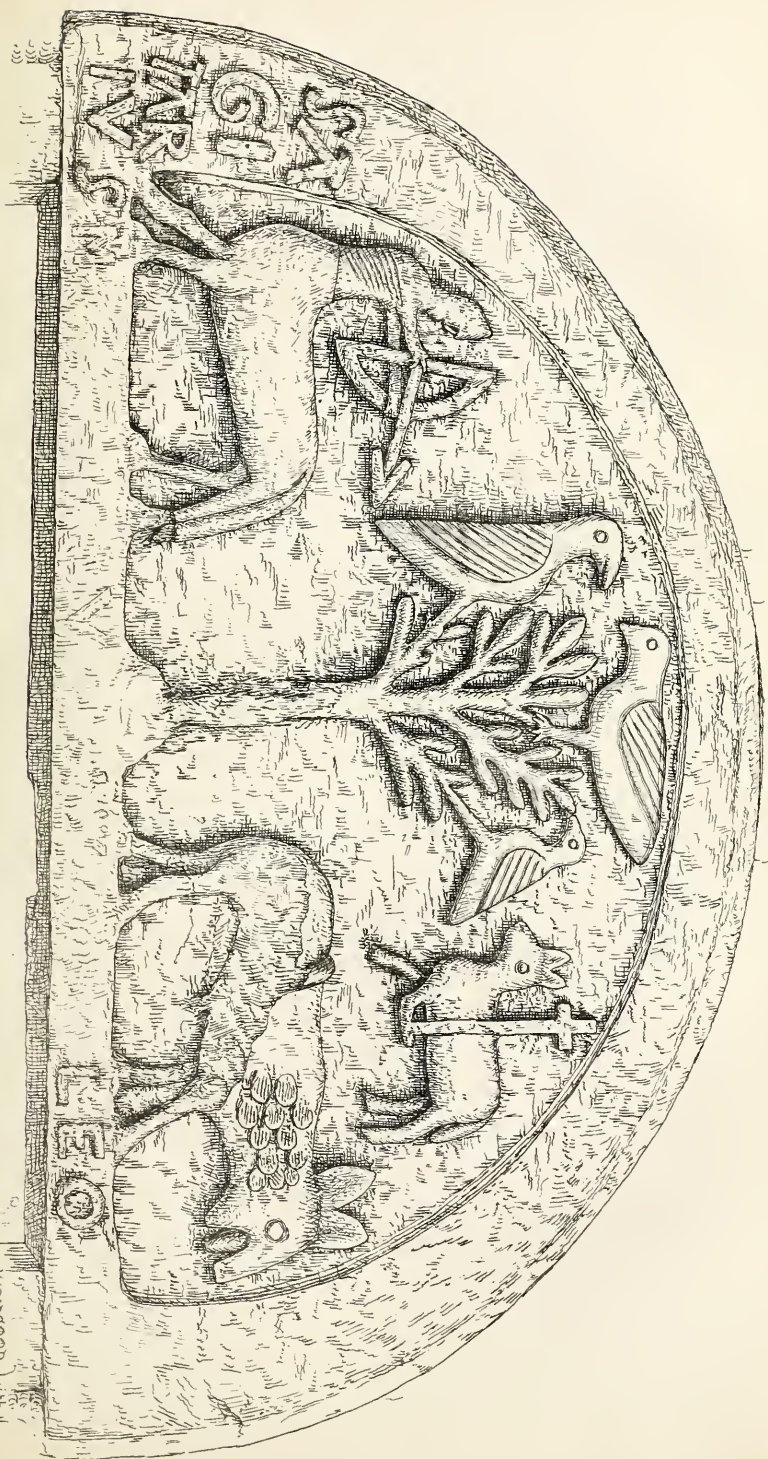




SQUINT, STOKE-SUB-HAMBDON CHURCH.

TYMPANUM OF DOORWAY IN STOKESUB-HAMPTON CHURCH, SOMERSET.

W&A.P. 400D. 11147



The members then ascended

Hambdon Hill

for the purpose of examining the ancient earthwork by which it is encompassed, and which is one of the most interesting and best developed in that neighbourhood.

The Rev. Prebendary SCARTH, who accompanied the party, had quitted the carriages in passing under the hill that he might be ready to receive the party on their arrival and point out to them the peculiar features of the camp.

On the party reaching the summit of the hill, they were conducted along the rampart to the extreme north-east corner, where there is a hollow, and the President having called on Mr. Scarth to address the party, they placed themselves along the slope of the embankment, within the small amphitheatre at the north-east angle of the camp.

He began by saying that it might be regarded as a superfluous work to say anything about a camp which had already been described very carefully in their Proceedings, and a plan of which had been given ; but as it was often possible to add something to the information of others, and each man who had studied a subject could bring distinct ideas to bear upon a doubtful point, he would venture to say a few words, not by way of undervaluing what had hitherto been said, but rather of adding to it, for the account given by Mr. Walter (*Somersetshire Archaeological Journal*, 1853), was really a very valuable paper. There was, however, one mistake in it, and that was as to the length of time during which the Emperor Claudius continued in this country after he had landed, subsequent to the victories of his general, Vespasian ; his stay had been only sixteen days, he had not remained as long a

period as was asserted in that paper. (See Proceedings 1853, p. 84.)

It appeared very evident from the form of the rampart and from the very large space of ground inclosed, being a circuit of three miles, that this had been an old Celtic earthwork, formed long before the Romans set foot in this island. He would not venture to pronounce how long. There were remains of ancient habitations, which had been traced, and these had been recorded. The Romans had, however, occupied it at a later period, and the portion of the camp where they then were, was the part fixed upon by the Romans as a point of occupation, which they probably had continued to hold possession of for several hundred years—for this camp was placed on the line of one of their great roads, the Foss, the line of which could clearly be traced from the rampart of the camp and ran at a short distance below it. The Foss road went from the sea coast at Seaton (the ancient Muridunum) through Ilchester to Bath and on through Cirencester, until it reached Lincoln, and touched the east coast of England. It therefore cut the island diagonally, and along that road would be found stations at certain intervals (as on all the lines of Roman road) which had been carefully fortified, as well as the towns of larger growth. It appeared to him that this camp was one of these fortified stations; undoubted Roman remains had been found in it; these were described in the paper to which he had alluded, also in the *Archæologia*, volume xxi, p. 39. For further confirmation of Roman occupation they had only to look around and consider the spot on which they were. It was a Roman amphitheatre, a small one indeed, but such were not uncommon in Roman stations as well as cities. He could instance three of these small camp amphitheatres,

viz: that in which they now were assembled—one at Charterhouse on Mendip, which they had visited two years ago, another at Housesteads (Burcovicus) on the line of the great northern barrier in Northumberland. There were also larger amphitheatres in the neighbourhood of Roman towns, as at Caerleon on Usk, called Arthur's Round Table, at Dorchester, at Silchester, at Cirencester. These, though small in comparison to those met with abroad, were nevertheless very good specimens. In France, Germany, and Italy, you found the ancient stone facing still remaining, but probably those in England were simple turf constructions and had not been faced with stone. It could be shown that the Roman legions had their gladiators, but it was not necessary that gladiatorial spectacles only should take place in these amphitheatres; sports of different kinds, and exercises of skill and strength might take place there, and they were very suitable appendages to military stations.

Mr. SCARTH mentioned the Roman coins* that had been discovered in and near the camp, and also the Roman villas, as at East Coker, which existed in the neighbourhood. An account of this villa and the pavement uncovered there, will be found in the pages of the Journal of the Archaeological Association, vol. iv. He pointed out the stones with square holes through them, placed at regular intervals, not far from the amphitheatre, but said he would not attempt any explanation of them, as he had not found them in any other Roman camp. They need not necessarily belong to the Roman period. They had been supposed to be placed there for the purpose of picketing the Cavalry.

* Coins of the third century, very little worn, have been found in the camp, viz. :—Philippus, sen. and jun. ; Decius, A.D. 251 ; Gallus, A.D. 254 ; Volusianus, &c.

Having pointed out the course of the rampart, and shown how much of the camp had been defaced by quarrying, and also pointed to the spots where remains had been found, he ended by expressing a very ardent hope that the entire surface of the camp might not be destroyed by quarrying, but that some portion of this old historic monument might still be suffered to remain. It was sad to see the wanton destruction of many of these noble old earthworks, a destruction which might often be averted, and which would really be beneficial to the owners of property. At Clifton, on the down opposite the Observatory hill, and on the Somersetshire side of the Avon, a camp called Bowre-walls had been very wantonly destroyed, simply for the sake of material. The camp if allowed to remain would have imparted great historic interest to the spot, as the remains of one of the ancient earthworks which had protected the navigation of the river Avon, and been the birthplace of the trade and prosperity of the city of Bristol. The rampart, composed of hard concrete covered with earth, had now been carted away, and very little of it remained to show the former strength and importance of the position.

Happily the Somersetshire Archæological and Natural History Society had got a record of it, and soon we should have to trust rather to printed records of these historical monuments than see the monuments themselves. He hoped the portion of the earthwork which they had just examined might be permitted to remain uninjured.

Having partaken of lunch in the schoolroom kindly placed at their service by the Rev. G. J. Blomfield, the members visited

Norton Church

the exterior of which was greatly admired as a work of art. In the interior objections were made to some of the alterations made during recent restorations and especially to the removal of the plastering whereby the walls were laid bare. The incumbent of the parish differed from this view, while Mr. Irvine and Mr. Buckley both having had great professional experience as ecclesiastical architects expressed themselves in favour of retaining and preserving the plaster on the interior walls.

From hence the company proceeded to the old interesting Manor House of

Wigborough

This mansion is a fine specimen of an Elizabethan Manor House. By the courtesy of Mr. and Mrs. Moody the members of the Society were allowed to inspect the interior. Several of the old rooms and chambers are in excellent preservation. Over the fire place in one of the reception rooms was noticed an elaborate coat of arms in plaster, with the following armorial bearings: *A bend fusilly ermine, a dexter hand and arm issuant in chief* (said to be Grundy) impaling 1 and 4, *three Helmets*, (for Compton.) 2, *A trivet* for Trivet. 3, *A dove (or lapwing) within a bordure ermine*. The Manor of Wigborough occurs in Domesday in the form of Winchberie—"John himself holds Winchberie. Alward held it in the time of King Edward, and gelded for two hides." According to Collinson the owners subsequently took the name of De Wiggebere, and held of the King by the service of keeping the door of the King's hall or chamber. Sir Richard Cogan of Huntspill, became possessed of this Manor by marriage with the heiress of Sir Richard de Wiggebere,

temp. Edward III. Subsequently it passed to the family of Bouchier who sold it (temp. Henry VIII) to John Selwood. John Broome held the Manor 23rd Eliz. (A.D. 1580.*

The members then proceeded to

Hinton House,

where they were courteously received and hospitably entertained by Lord Westbury, and the Hon. Miss Bethell. Having been conducted through all the chief apartments and reception rooms, and having had ample opportunities of examining the valuable works of art, and the numerous objects of historical interest with which the house abounds, the company assembled in the Saloon, where Mr. Hoskins read the following notice of

* By a Will bearing date 24th April 1586, and proved at Taunton, on the 8th October in the same year, it appears that "Brome Joneson of Bridge, within the parish of South Petherton, gent," was "Seased of and in the thirde parte of the Manor of Wigbeare . . . and of all the lands, tenements, meadows, and pastures thereto belonging, with the appurtenances." This, with lands in Netherstratton, Over-stratton, Compton, Seavington, Dolis Wake, and other places, he leaves by the said Will in trust for his son Emorbe, and his three daughters Elizabeth, Katherine, and Margaret, who were all minors, subject to the life-interest in "my manor or capital messuage of Bridge, and of all my houses, lands, and tenements in Bridge," settled on his wife Dorothie as "jointure." The three daughters subsequently married James, George, and John Farewell, sons of John Farewell, of Bishops Hull, (afterwards of Holbrook, Co. Somerset) and Ursula, daughter of Thos. Phelps of Montacute. The deed of settlement referred to bears date 20th Jan., 18th Elizabeth.

The Executors appointed by the will are "My well-beloved father-in-law John Hoskins, gent.; my uncle James Compton, Esq.; my uncle Adam Martin, gent. (of George Hinton); my uncle James Bale, gent. (of Seaborough); my brother-in-law P. Hoskins, gent.; and Francis Saundys, gent."

W. A. J.

Sir Amias Paulet

BY THE HON. AUGUSTA BETHELL.

WHEN in the year 1134, Geoffrey Plantagenet, Earl of Anjou, landed in England to claim the crown from Stephen in right of his wife Maud, there came among his followers a Knight of Picardy, Hercules Sieur de Tournon. Shortly after the accession of Henry II, the services of the Sieur de Tournon appear to have been rewarded by a Grant in fee of the Lordship of Paulet near Bridgwater, where he took up his residence and from which he assumed the surname of Paulet.

There is little trace of the descendants of Sir Hercules until in the 5th generation, we come to Sir John Paulet, who served under Thomas Plantagenet, Earl of Buckingham, in the army that went from England, in aid of the Duke of Brittany against the French, and who afterwards married a daughter of Sir John Creedy and had issue, two sons: Sir Thomas Paulet, Knight, and William Paulet. From this William are descended the Paulets, some time Dukes of Bolton, and also the Paulets Marquises of Winchester. It was through the eldest son, the above-mentioned Sir Thomas that the Manor of Hinton came into possession of the family, his son William marrying Elizabeth, daughter and heir of John Deneband, at that time owner of the estate.*

* At the time of the Conquest the Manor of Hinton belonged to one William de Ow, and was then called Hantone.

The son of this marriage was the first Sir Amias Paulet who was knighted for his gallant behaviour on the field of battle at Newark-upon-Trent, in the year 1487. He deserves notice in this sketch having probably built the most ancient part of Hinton House which appears to have been in the shape of a low quadrangular building with square turrets at each angle. We may mention that the only peculiarity now observable in this building is that the slabs of the sandstone of the country forming the outer walls are cut in the shape of the rounded stones of the sea shore.

The last named Sir Amias was the grandfather of the well-known Sir Amias Paulett so much employed by Queen Elizabeth in diplomatic and other services, and who enjoyed the friendship and esteem of the great statesmen of that day.

A large collection of the letters written and received by this Sir Amias during his official career is still preserved at Hinton House. One of them written by Lord Treasurer Burleigh to Sir Amias upon his departure as Ambassador to France is strongly characteristic of the style of the time as well as of the peculiar disposition of the writer. He writes :—

SIR,

I am very sorry that the letts arise in both our parts to hinder both our desires, in me in repaying to the Court, in you by the sickness happened to your family so that I could not with words bid you farewell, as I had a desire, nevertheless our minds have no lett where good will is free and at liberty ; and therefore I pray you continue in assurance of my largest friendship to my power.

I can give you no better council than yourself hath in store, change not your manners with the soile you go to, confirme by your actions abroad, the good opinions you have at home, namely for your Religion and Discretion—that which I most

fear is, that with desire to serve well, you shall enter into over great expense: I am bold with you, I hear your number is great and without good need had, it will increase, at least the charge of their sustentation will grow in Ffrance. It may be I am herein too curious with another man's purse, but it is to spare it and not to spend it. I have this morning scribled out a cypher, which you may use as you see cause, and if you will increase it with names you may do, as Experience by writing shalt give cause, sending me a note thereof. And so God send you health, strength, and a good passage with a safe re-passage to your own country. From my house at Westminster, the 16th of September, 1576.

Yours at command to use. W. BURGHLEY.

The answer to this letter by Sir Amias is in its turn equally interesting as indicative of the style of correspondence between the statesmen of the day. It is in these words :—

MY VERY GOOD LORD,

I have received your letter of the 16th of this present, and with the same your good, honourable, and friendly council for the which I do most humbly thank your Lordship, and do take it as a sure testimony of your good affection towards me. And like as I shall not faile during my life as well herein as in all other things to conform myself to the best of my power to your good advice. I must confess that in this little journey between London and Dover I finde already your Lordship's words trew, and do feel the weight of my heavy trayn, and shall feel it more deeply before my coming to Paris, yet I will aske nothing unreasonable. If ever I do pass again into Ffrance I will seek my passage at some other Porte, the Haven of Dover being in such utter ruine as the passage thereby is utterly decayed.

The Queen's ships as likewise the other barkes appointed for me and my horses were forced to seek their safety at Sandwich, when the wind did serve to have passed into Ffrance. It were to be wished for her Majesty's Service that Dover were provided of a better Harbour. Having attended four days at Dover for wind and weather to pass me over, I was forced now at the last by occasion of a scant wind to

arrive at Calais, from whence I will make my Repaire to Paris with all convenient speed, where I will remain at your Lordship's commandment, and so do commit you to the mercifull protection of the Almighty who grant your Lordship a long and a happy life.

Written at Calais, ye 25th of September, 1576.

In the year 1585, Sir Amias was appointed successor to Sir Ralph Sadler in the office of keeper or jailor of the unfortunate Mary Queen of Scots. There are striking proofs of his honour and integrity in the discharge of the duties of this dangerous office, and which at the same time exhibit the cruel and unprincipled conduct of Sir Francis Walsingham, Secretary of Queen Elizabeth.

A proposal was made to Sir Amias to suborn one of his servants to be bribed by Queen Mary in order to obtain evidence of her plotting against Elizabeth, but which proposal Sir Amias courageously refused. Again after the warrant for Queen Mary's execution had been signed, a letter was written under the direction of the Queen by her secretaries Walsingham and Davison to Sir Amias complaining of his want of zeal and love for the Queen's service in not having found some way to shorten the life of the Scottish Queen, and the letter entreats Sir Amias to consider what he owes to the preservation of his religion, to the public good, and to the prosperity of his country ; and the letter reproaches Sir Amias for professing a love for the Queen, at the same time that he has the unkindness to cast a burden upon her, knowing as he does her indisposition to shed blood, especially one of the sex and quality of the Queen of Scots, and who by the ties of consanguinity was so nearly connected with her. Sir Amias did not fail to understand that the object of this letter plainly was to incite him without warrant or authority to put the Queen of Scots to death, and with the indigna-

tion of an honest man, he, within an hour after he had received this wicked suggestion of the Queen's wishes returned the following answer to Sir F. Walsingham :—

SIR,

Your letter of yesterday coming to my hand this present day, at five in the afternoon, I would not fail according to your directions to return my answer with all possible speed, which shall deliver unto you with great grief and bitterness of mind, in that I am so unhappy to have lyven to see this unhappy daye, in the which I am required by direction of my most Gracious Sovereign to do an act which God and the law forbiddeth. My good living and life are at Her Majesty's disposition, and I am ready to loose them this next morrow, if it shall so please Her, acknowledging that I hold them as of Her meete and most gracious favor, and do not desire to enjoy them, but with her Highness's good liking. But God forbid that I should make so fowle a shipwracke of my conscience, or leave so great a blot to my poor Posteritie, to shed blood without law or warrant. Trusting that Her Majesty of Her accustomed clemency, and the rather by your good mediation, will take this my dutiful answere in good parte, as proceeding from one who will never be inferior to any Christian subject living in dutie, honor, love, and obedience towards his Sovereign. And thus I commit you to the mercy of the Almightye.

Your most assured poor friend,

A. POULETT.

It is said that on the receipt of this letter Queen Elizabeth called Sir Amias a "dainty and precise fellow, who would promise much but perform nothing, and this is confirmed by the confession of Davison, who states that perceiving that the Queen wavered in her resolution to put Mary to death he asked her whether she had changed her mind, She answered, 'No,' but another course said she 'might have been desired,' and withal she asked me whether I had received any answer from Poulett. Whose letter when I had shewn her, wherein he flatly refused to undertake that

which stood not with honour and justice, she, waxing angry accused him and others (who had bound themselves by the association) of perjury and breach of their vow, as those who had promised great matters for their Prince's safety but would perform nothing "yet there are" said she "who would do it for my sake."

Elizabeth had no more faithful or honourable subject than Sir Amias, but this did not prevent her treating him with ingratitude when things were not exactly as she desired.

In vain Mary Stuart tried her enchantments upon him. The rigid Puritan at once blighted any hopes she might have had of corrupting him. "No hope of gain, fear of loss, or any private respect whatever shall divert me from my duty," he told her, and in every way these words were borne out by deeds.

Sir Amias died in 1588, and was buried in the Church of Saint Martin in the Fields in London, where a magnificent monument was erected to his memory, but on the church being taken down this monument was removed to the church of Hinton St. George. One of the inscriptions is supposed to have been written by Queen Elizabeth herself, who caused her initials to be inscribed above it in token of its authorship. It runs as follows :—

E. R.

Never shall cease to spread wise Poulet's fame,
These will speak, and men shall blush for shame.
Without offence to speak what I do know,
Great is the debt England to him doth owe.

The grandson of Sir Amias was created a Baron of the Realm, by the title of Lord Paulet, of Hinton St. George, in the third year of Charles I. He was a devoted loyalist, commanded a portion of the Royal troops, and entertained Charles I at Hinton in the month of September 1644.

After the execution of the King he made his peace with the Parliament, and under the articles of Exeter compounded for his estates for the sum of £4200, his eldest son also paying a fine of £3760.

A curious document is preserved at Hinton being the passport granted to this Lord Paulet by the Parliamentary General Fairfax, authorising Lord Paulet to travel from London to Hinton with a retinue of six servants, and the necessity of getting such a document shows how completely the country was in the possession of the Parliamentary authorities. The Earldom of Poulett was created shortly after the accession of Queen Anne when John 4th Baron was created Viscount of Hinton St. George and Earl Poulett. He appears to have greatly improved the park and house, having added to it the large suites of apartments still called Queen Anne's rooms, which were finished and prepared in expectation of a visit from that Queen, from whom the Earl had received many honours and marks of favor. The Queen's visit however was prevented by her death. It is difficult to reconcile the existing building with the account given of it in old works. Thus Leland speaking of Hinton St. George observes, "here hath Sir Hugh Poulett a right goodly manor place of free stone with two goodly towers embattled in the inner court." Of these "goodly towers" no trace now remains. The Duke of Monmouth appears to have stayed some time at Hinton immediately before the battle of Sedgemoor, and his visit is said to have been celebrated in the park by a feast of junket. In conclusion we may add that Hinton was also visited in 1669 by Cosmo III, Grand Duke of Tuscany, who speaks of it as the villa of my Lord Poulett, and describes its gardens, terraces, and parterres as being "very different from the common style."

Monumental Inscriptions.

THE following inscriptions on the monument to Sir Amias Poulet, now in the Church of Hinton St. George, are not given in Collinson. They are now published as a suitable addition to the foregoing biographical notice, and as affording a curious and interesting illustration of the style of the period. The monument was first placed in the Church of St. Martin's, Westminster, and removed to Hinton by the first Earl Poulet, A.D. 1728 :—

HONORATISSIMO PATRI D. AMICIO POULETO EQUITI
AURATO INSULÆ PREFECTO APUD CHRISTIANISSIMUM
REGEM QUANDAM LEGATO NOBILISSIMI ORDINIS
GARTERII CANCELLARIO ET SERENESSIMÆ PRINCIPIS
ELIZABETHÆ CONSILIARIO ANTONIUS POULETIUS
FILIUS HOC PIETATIS MONUMENTUM POSUIT.

CONJUGIS EST (TESTANTE DEO) PARS ALTERA CONJUX
VIR CAPUT EST UNUM CORPUS UTERQUE REFERT
UNA CARO MENS UNA THORO SOCIATA JUGALI
SOLAMEN VITÆ PRÆSIDIUMQUE SUÆ
ERGO ME LUCTUS QUIS PAR QUEAT ESSE DOLORI
CUI VITÆ PARS EST ALTERA DEMPTA MEÆ
SED QUID FLERE JUVAT? NON SIC REVOCABERE CONJUGEM
NAMQUE TIBI PIETAS STRAVIT AD ASTRA VIAM
HÆC SPES SOLA JUVAT, QUI NOS CONJUNXIT IN UNUM
HUNC SIBI POSTREMO JUNGERE VELLE DIE.

THE FORMER AGE CEASED NOT THEIR PRAISE TO SOUND
IN WHOM ONE SPECIAL VIRTUE MIGHT BE FOUND
ALL VIRTUES IN THIS NOBLE KNIGHT DID DWELL
WHAT AGE MIGHT THEN SUFFICE HIS PRAISE TO TELL.

E. R.

NEVER SHALL CEASE TO SPREAD WISE POULET'S FAME
 THESE WILL SPEAK AND MEN SHALL BLUSH FOR SHAME;
 WITHOUT OFFENCE TO SPEAK WHAT I DO KNOW,
 GREAT IS THE DEBT ENGLAND TO HIM DOTI OWE.

*Passant arreste Icy voy l'Honneur d'Angleterre
 La Foy La Piete, La Bonte, La Valeur,
 Bref, des autres Virtus le plus Beau le Meilleur
 Que ce petit tombe au dedans la Terre enserre
 Non, Non, Je ne croy pas qu'un si petit de Terre
 Couvre tant de Virtus Ait esteint tant d'Honneur
 Que ce preux Chevalier, ce Renomme Seigneur
 Avoit acquis en paix, Avoit acquis en Guerre
 Ce nestoit que Douceur, Savoir, Integrite
 Prudence et Bon Conseil, Constance et Gravite,
 Dont le Ciel honoroit ce Cœur cette Ame Belle
 La Vertu ne meurt point Son los est eternell
 Ce Tombe autient Ses os : Sa belle ame est au Ciel
 Sa Louange Icy Bas est Grande et immortelle.*

QUOD VERBO SERVARE FIDEM (POULETE) SOLEBAS
 QUAM BENE CONVENIUNT HÆC TRIA VERBA TIBI
 QUOD GESTIS SERVARE FIDEM (POULETE) SOLEBAS
 QUAM BENE CONVENIUNT HÆC TRIA SIGNI TIBI.
 PATRIA TE SENSIT, SENSIT REGINA FIDELEM
 SIC FIDUS CIVIS SICQUE SANATOR ERAS
 TE FIDUM CHRISTUS, TE FIDUM ECCLESIA SENSIT
 SIC SERVAS INTER MULTA PERICULA FIDEM
 ERGO QUOD SERVO PRINCEPS, ECCLESIA NATO
 PATRIA QUOD FIDO CIVE SIT ORBA DOLET
 INTEREA CHRISTUS DEFUNCTI FACTA CORONAT
 A QUO SERVATAM VIDERAT ESSE FIDEM.

MARGARETA POULET HOC EPITAPHIUM MOERORIS
 SIMUL ET AMORIS IN PERPETUUM TESTEM AMICIO
 CONJUGI SUO CHARISSIMO CLARISSIMOQUE DICAVIT.

The allusion in the first lines of the last inscription,
 “*verbo servare fidem*,” is evidently to the motto of the
 family, “*gardes la foy*.”

The effigies of Anthony Poulet, and his wife Katherine, only daughter of Henry Lord Norris, lie under a canopy between the the north aisle and the nave. On the panels of the canopy are the arms of Poulet alternately with those of Norris : *Sa. 3 swords in pile Ar. hilted Or.*, and *Quarterly : Ar. and Gu. a fret Or. with a fess Az.*

The "blue flat stone" monument to Anastase de Saint Quentin, described by Collinson as being in the north chapel, is now lying outside the vestry door, and the inscription is almost entirely obliterated. The following note, on a scrap of paper (apparently written about A.D. 1700), is pasted into the Parish Register.

"The inscription round about the flat stone in the y^e north chappel in the Church of Hinton St. George—

YCI GIST ANESTEISE DE SEINT QUENTYN FILLE SIRE
JOHAN MUTRAVERS FEMME HERBERD DE SEINT QUENTYN
PRIES PUR ALM EYT
MERCY.

Another inscription of a much later date, and different character, occurs on an altar tomb outside of the church as follows :

ELIZABETH POWLET GENT. DIED 28 FEB. 1691, IN THE
40TH YEAR OF HER AGE.

ELIZABETH POWLET LIES INTERRED HERE
A SPOTLES CORPES, A CORPS FROM SCANDAL CLEARE
DENY HER NOT THE TRIBUTE OF YOUR EYE
SHE A SAINT IN HEAVEN FREE FROM MISERY
BELOVED SHE LIV'D, SHE DY'D A MAIDEN PURE
A SHAME TO DEATH HER PRAISE SHALL STILL ENDURE.

W. A. J.

The interesting Church of Merriott was visited on the way to Crewkerne, but owing to the lateness of the hour, and failing light, it was felt that full justice could not be done to this interesting building.

Evening Meeting

The Rev. Mr. BARNWELL, Secretary of the Cambrian Archæological Society, gave an interesting *resumé* of the proceedings of the day.

Mr. W. A. JONES, Secretary of the Society, expressed his regret that papers on Natural History had been crowded out. He had prepared a paper on the geology of Crewkerne and its neighbourhood, but there was no time to read it. He thought that some arrangement should be made for devoting a second day to the reading of papers.

Mr. DICKINSON suggested that if the excursion on the second day were shortened there would then be plenty of time in the evening.

Ancient Boundaries

Mr. DICKINSON then proposed that an Index to certain boundaries recorded in old documents, the charters from which they came, and the names of the kings who granted them, be printed in the Society's publication. Great benefit would result, as the original boundaries of various parishes might then be traced.

Mr. JAMES PARKER spoke of the importance of having such an index, and referred to a piece of land adjoining his property, the boundary of which he hoped to be able to trace by means of two documents which had recently come into his possession.

Mr. HUGH NORRIS, of South Petherton, read the following

Notice of the Discovery of a Leaden Heart-Case

DURING THE RESTORATION OF MERRIOTT CHURCH,
A.D. 1862.

THE fact of the members of this Association having visited the adjacent village of Merriott to-day, affords me an opportunity of presenting for their inspection one of the rarest relics of mediæval times, to be found in their Museum at Taunton.

It consists of a leaden Heart-case, which, during the restoration of Merriott Church in 1862, was discovered in a square cavity, specially constructed for its reception, in the north wall of the chancel, near the Communion table. Its place of sepulture was about four feet from the ground, but there was no accompanying brass, or tablet, or apparent inscription of any kind whatever. It appeared to have been hermetically closed, but it contained merely a little dust and small decayed fragments of some linen fabric; possibly the remains of cere-cloth investing its contents.

On the ground underneath the wall there was a much worn inscribed stone slab, but it was so defaced that it was utterly impossible to decipher even the smallest portion of the legend thereon.

On its discovery it was obligingly placed at my disposal by the Rev. J. H. Evans, the vicar, and I at once secured for it a welcome reception in its present resting place.

The fact that no similar relic has, so far as I know, come to light, during the alteration and re-construction of a large number of churches in the west of England of late years,

would lead to an inference of its extreme rarity, and this circumstance makes it all the more unfortunate that there existed no inscription or record which could possibly lead to its identification.

But, as history is said to best elucidate itself, so, curiously enough it happens that the records of this Association serve to throw strong light on the present obscure matter; for at page 11 of the eleventh volume of the "Proceedings of the Somersetshire Archæological and Natural History Society," in an elaborate paper on Cannington Priory, by my friend the Rev. Thomas Hugo, we read the following interesting description of the place of sepulture of the heart of a distinguished lady belonging to the De Merriet family.

"One of the sisters (of Cannington Priory) at this early period was a daughter of the knightly family of De Merriet, of Hestercombe. A most interesting memorial of this lady is still to be seen in the church of Combe Florey. It is an inscribed slab, of early thirteenth century work, inserted in the wall of the north aisle, and marks the spot where was deposited the heart of Dame Maud De Merriete, a nun of Cannyntune." The legend runs:—

†: LE: QUEK: DAME MAUD: DE: MERRET
ETC: PRIORY: DE: CANNYNTUNE:

"The act to which the inscription refers was exemplified only in the case of a few persons of superior rank and consequence; and, although the Sisterhoods of that day included an abundant proportion of such, a similar instance is of *the greatest rarity*. Nor did the Church ever look kindly upon a practice which necessarily involved a violation of that body which had been the recipient of the Sacraments, and was consigned to the grave in sure and certain hope of a future resurrection. It would appear, however, that the members of the lady's family were more than ordinarily in favor of it, for singularly enough, I have found in Bishop John De Drokenesforde's Register the

discharge of a sentence of excommunication passed on Sir John De Merriet for the removal of the heart from the corpse of his deceased wife, when a penance was enjoined for the same, by order of Berengarius, Bishop of Tusculum, the Pope's penitentiary, and it was further directed that the heart should be interred with the body from which it had been taken. The absolution was dated at Woky, the 28th of March, 1314."

Now the De Merriets of Hestercombe derived their name from the ancient Manor of Merriott where also they at one time resided, and it appears to me that it would not be straining the imagination too far, were we to conclude that this identical case once contained the heart of some distinguished member of the honourable family above-mentioned, and that the date of its deposit was at all events *prior* to the period at which the ban of excommunication was removed from Sir John De Merriet, viz : in A.D. 1314, since it can scarcely be believed that either himself, or any member of his family would be found truculent enough to brave the pains and penalties of a *second* excommunication for a similar offence against the strict Canons of the Romish Church.

Excursion: Thursday.

On this day's Excursion the first place visited was

Odcombe Church

an interesting Early English building remodelled in Perpendicular.

The members will be interested in the following notice of

Thomas Coryat

BY J. J. HOOPER, ESQ.

THOMAS CORYAT, ‘the Odcombian Legstretcher,’ was born in the parsonage of Odcombe, 1577; named Thomas after his godfather, Sir Thomas Phelips of Barrington; said to have been educated at Westminster; entered at Gloucester Hall, 1596, where he stayed three years; was then admitted into the household of Henry, Prince of Wales; left England on his first expedition on Whitsun Eve, May 14, 1608; returned after traversing a distance of 1975 miles on October 3rd in the same year; published an account of his travels in 1611, under the title “Coryat’s Crudities hastily gobbled vp in five Moneth Trauells in France, Sauoy, Italy, Rhetia, comonly called the Grisons Country, Heluetia, alias Switzerland, some parts of High Germany, and the Netherlands; newly digested in the hungry air of Odcombe in the county of Somerset, and now dispersed to the nourishment of the travelling members of this Kingdom;” left England again October 20th, 1612; entered Jerusalem April 12th, 1614; died at Surat, in December 1617.

His father, George Coryat, a man of some note as a scholar, was born in St. Thomas’s parish, Salisbury; educated at Winchester; became Fellow of New College; was

instituted to the Rectory of Odcombe on the presentation of John Sydenham, Esq. June 10th, 1570 ; was chaplain to the Earl of Pembroke, and Prebendary of Warthill, York ; died March 4th, 1606 ; and was buried in the chancel of Odcombe Church, April 14th following, his body having been kept above ground during the intervening period by his eccentric son.

His mother, Gertrude, (maiden name unknown) survived her husband many years, living at or near Odcombe. A letter from her son written at Agra, "the last of October, 1616," is superscribed "to be conveyed to my dear and loving mother, Mrs. Garthered Coriat, at her house in the town of Evill in Somersetshire." I know not what authority there is for the report that she ever married again. The Odcombe Registers do not begin before 1669. They might otherwise have thrown light on this unimportant point, as Anthony Wood was informed by the celebrated Humphrey Hody, himself born in the parsonage of Odcombe, that she was buried near her husband, George Coryat, April 3rd, 1645.

Thomas Coryat says that he claimed kindred to the distance "of fourth degree" with the head of the Devereux family, the Earl of Essex ; and in one of his letters he mentions his uncle Williams, who is probably the same person spoken of in another letter as Mr. Williams, the goldsmith.

T. Coryat owed no doubt a good deal of his contemporaneous repute to the "sireniacal fraternity," as he calls them, "that meet the first Friday of every month at the sign of the Mere-maide in Bread Street," whose satirical verses were by order of Prince Henry, to whom his work is dedicated, prefixed to the first edition, quarto, 1611. Shakespeare at that time no longer frequented the Mermaid, but among the satirists were Ben Jonson, Inigo Jones, Sir John

Harrington, Michael Drayton, Dr. John Donne, Taylor the Water Poet, Lawrence Whitaker, high seneschal of the fraternity and secretary to Sir Edward Phelips, and of Coryat's country neighbours, Robert Phelips, George Sydenham of Brympton, John Poulett of Hinton St. George, and John Strangways. This same fraternity gave him general letters of introduction for his second expedition which he speaks of as his "safe conduct," and, when he entered Mahomedan countries, left behind him at Aleppo. With this first edition are bound up the Latin poems of his father. The later and better known edition of his works in 3 vols. 8vo. 1776, contains his orations, including two to the Evillians; his answer to the bill in Chancery whereby after his return from the continent Joseph Starre of Evill, linen-draper, endeavoured to set aside his debt to Coryat for 100 marks; some letters from India; copious extracts relating to him from Purchas's Pilgrims, and John Taylor's works; and a short account of his later travels and death taken from a "Voyage into the East Indies," published 1655 by the Rev. Edward Terry, "chaplain to the Right Honourable Sir Thomas Rowe, Knight, Lord Ambassador to the great Mogul." Coryat had made the friendship of Rowe, during his first journey, at Frankfort, and Terry was his chamber fellow for some months while he was entertained at the embassy. He left the embassy at Mandoa and "turned his face towards Surat, which was then about 300 miles distant from us, and he lived to come safely thither; but there being over-kindly used by some of the English who gave him Sack, which they had brought from England, he calling for it as soon as he heard of it, and crying '*Sack, Sack*, is there any such thing as *Sack*? I pray you give me some *Sack*'; and drinking of it, though I conceive moderately, (for he was a

very temperate man), it increased his flux which he had then upon him ; and this caused him within a few days after his very tedious and troublesome travels, (for he went most on foot), at this place to come to his journies' end ; for here he overtook Death in the month of December 1617, and was buried under a little monument like one of those are usually made in our churchyards."

Sir Thomas Herbert, in his "Relation of some years Travels begun 1626," mentions (p. 29, ed. 1632) the spot where "sleep Tom Coryat's bones consumed in his pedestrial ill contrived pilgrimage :"—and J. Fryer, M.D, in his "New account of East India and Persia " says (letter III, c. 12, ed. 1698) that going out of the Broach gate of Surat "on a small hill on the left hand of the road lies Tom Coryat our English Fakeer, as they name him, together with an Armenian Christian, known by their graves lying east and west." Both Herbert and Fryer speak of him as buried at Surat and identify his grave as near the tomb of a Persian Ambassador. Mr. Bellasis, in an article on the Tombs in the Cemeteries of Surat, in the Journal of the Bombay branch of the Royal Asiatic Society, 1862, thinks there is an inconsistency between these accounts and that of Terry who elsewhere says "we came to an anchor in Swally road within the bay of Camboya, the harbour for our fleet, while they make their stay in these remote parts. On the banks whereof, amongst many more English that lie there interred, is laid up the body of Mr. Thomas Coryate." But it is clear that Terry did not pretend to indicate the exact spot. Mr. Frere, to whom I am indebted for these references, and who had many opportunities for investigation while holding the highest civil appointments at Surat, tells me he is satisfied that Coryat was buried at Surat outside the old Broach gate, near what is called

Seyd Edrov's mosque, and inside the present Veriow gate erected 1595, on the road to Broach.

Coryat's journals, written during his eastern expedition, were not in the possession of Purchas when he wrote his fourth book (which only contains the letters from Ajmere), but in book x, c. 12, Purchas says that "his own books" have "since come into my hands," and "out of his large journal" "have briefly presented this." What has become of this journal I know not.

It is an article of common faith that Coryat performed all his journeys on foot, and that his first journey was made on only one pair of shoes, which were only once cobbled during the whole time, and on his return were hung up in his parish church of Odcombe. He says himself, in his answer to the bill in Chancery, that he "walked with one only pair of shoes from Venice to Flushing," and in the satirical verses there is mention of them, and of his having hung them up in the church. Odcombe folks talk as if they had been taken down not very many years ago, but by a note in Bliss's edition of the *Athenæ Oxon.* it appears that when Browne Willis visited the church in 1746 they were not there, and he was told that they had been taken down in 1702. A tradition still survives that when he set out on his last journey he made a speech at the village cross, and promised, on his return, to make Odcombe a town. In a letter from Ajmere he says, "I spent in my journey betwixt Jerusalem and this Mogul's Court fifteen months and odd days; all which way I traversed a foot, but with divers pairs of shoes."

The introduction of eating-forks into England from Italy has been ascribed to Coryat, but in the passage referred to in support of his claim, (vol. i, p. 106) he appears to speak only of his use of the carving-fork. It seems from a pas-

sage in Heylyn's *Cosmography*, that eating-forks were not used in England till many years after Coryat's time.

There are many local allusions in Coryat which render his writings interesting to Somersetshire readers. For instance, he compares the rocks in a lake in Savoy to the "exceeding great stone upon Hamdon Hill in Somersetshire, so famous for the quarre, which is but a mile of the parish of Odcombe, my dear natalitial place." Vol. i, p. 84. Mr. Walters, of Stoke, tells me that this huge mass stood on Ham Hill on the left of the road leading from Stoke to Odcombe. Within the memory of man it was sawn up for building purposes, although so shaken by frost as to be nearly worthless. Specially interesting is his repeated mention of the great man of the neighbourhood, Sir Edward Phelips, and his house at Montacute, built during Coryat's boyhood. A correspondent is asked to send a letter to his mother, for greater safety by some other man than a carrier, and to "take advice of some of the Master of the Rolls his people that are to ride to Evill." (The Yeovil carrier, in those days, seems to have been one Christopher Guppie, to be heard of at Gerard's Hall). In his letter from Ajmere, 1615, to the Right Honourable Sir Edward Phillips, Knight, and Master of the Rolls, at his house in Chancery Lane, or Wanstead, (observing that Sir Edward was 53, "when I took my leave of you") he says, "Your father, that was my godfather, who imposed upon me the name of Thomas, lived more than 80 years," and he humbly recommends himself to "your honour and virtuous lady, your well-beloved son and heir apparent, Sir Robert, and his sweet lady," &c. In vol. i, p. 219, he wishes that the Piazza of Venice had been paved not with brick, but "either with diamond pavier made of free stone, as the halls of some of our great gentlemen in England are

(amongst the rest that of my honourable and thrice-worthy Mæcenas Sir Edward Phillips, in his magnificent house of Montague, in the county of Somerset, within a mile of Odcombe, my sweet native soil), or with other pavier ex quadrato lapide, which we call Ashler in Somersetshire." And upon being shewn the palace of the Elector of Cologne, at Bonn, and asked whether there was any palace in England to equal it, he says, vol. ii. p. 483, "For besides many other English palaces that do surpass that of the Archbishop of Colen, there is one in mine own county of Somersetshire, even the magnificent house of my most worthy and right-worshipful neighbour and Mæcenas Sir Edward Philippes, now Master of the Rolls, (whom I name honoris causâ) in the town of Montacute, so stately adorned with the statues of the nine worthies that may be at least equally ranked with this of Bonna, if not something preferred before it."

With this contemporaneous evidence of what these nine statues were intended to represent, one of which is still called "Little David," though the common folk call them the Master Mason and his eight sons, I conclude my notice.

From Odcombe, which is situated on a hill commanding an extensive and beautiful view, the party descended through green lanes and avenues of oak to

Brympton D'Evercy

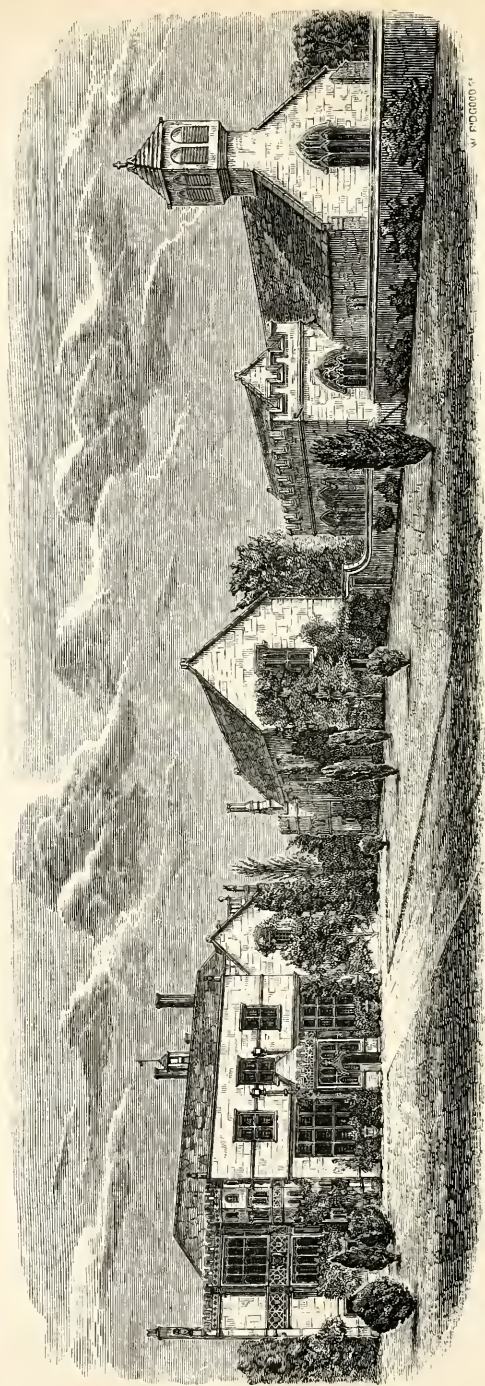
the residence of Lady Georgiana Fane. This most interesting house, with all its treasures of antiquity and art, were generously thrown open to the visitors, who gratefully

acknowledged the courteous and generous hospitalities extended to them.

The following description of Brympton by Mr. Freeman appears in the Proceedings of this Society for 1853, p. 7.

The church is small, and was originally a Decorated cross church, without aisles or tower. The south transept, with a beautiful Geometrical window to the south, and a foliated arch connecting it with the nave ; the foliated south door, and a piscina in what was the north transept, are all pleasing examples of that style, and enable us to form a good notion of a Somersetshire church of the earlier period. But some benefactor of Perpendicular times, some inhabitant doubtless of the adjoining mansion, whose name and exact date some local antiquary will, I doubt not, be able to supply,* founded a Chantry for three priests. He built for their dwelling-place the house which still remains on the north side of the churchyard, and modified the church to adapt it to his purpose. He made an eastern addition to the north transept, and altered the direction of its gable, so as to give it the external appearance of an aisle, while internally it makes two chapels, the south transept being doubtless the third. A stone roodscreen, that uncommon feature in a parish church, must date from the same period ; so also must the western bell-cot of a very distinctive character, a wiser addition, I think, than either a meagre tower, which would have been of no beauty in itself, or a

* It appears, from Mr. Batten's account, that the architectural changes were all made about the same time, in the reign of Henry VII, by a benefactor of the name of Sydenham ; but that the original foundation of the Chantry was due to an earlier family, named D'Evercy, temp. Edward I.



Brympton D'Evercy.

magnificent one, which would have destroyed the beauty of the rest of the church. I cannot speak with equal praise of the addition of a flat panelled ceiling, which, though very good in itself, cuts off the head of the beautiful south window. The Chantry House is an oblong Perpendicular building of two stages, chiefly remarkable for the octagonal turret which gives access to the upper one which is so large as to have quite the air of an oriel. A good open roof and some fine plaster ceilings of later date, will be found above. The great house, to which the Chantry House now forms a horticultural appendage, presents a west front of great splendour, which is throughout essentially of good Perpendicular architecture, though extensive portions have been altered in later styles. The north-west portion is untouched, and presents a magnificent display of oriels, turrets, chimneys, and open battlements. The central part, containing the hall, has been altered in Elizabethan times, but it retains its original basement, and a curious kind of oriel, which, now at least, acts also as a porch.*

The south façade was built after a design by Inigo Jones, and is a beautiful and interesting specimen of that style.

The accompanying illustration will help the members to realize the beautiful and striking architectural group with which all the members were enchanted on their arrival at Brympton D'Evercy.

The Society is favoured with the following notice of

* Mr. Batten says this oriel was added in 1722. I should like to look at it again ; but speaking without book, I should have thought this was rather the date when the door, which looks like an interpolation, was cut through.

The Supposed Chantry House.

BY MR. J. J. HOOPER.

AT the north-east corner of the Brympton churchyard and between it and the present mansion, stands an old building commonly called the Chantry House, of which there is a brief notice by Parker. I am permitted by a gentleman of considerable experience in the study of early Domestic Architecture to send you the results of a more careful examination than has yet been bestowed upon it by our Somersetshire Archæological Society.

The communication with the upper floor is on the north side by an external staircase with an arrowhole in the higher part: the fireplace and cusped windows of the upper floor, west of the staircase, are of the same date with it: the roof is of the same character as that of the Fish-house at Meare, and a room in the Vicar's Close at Wells, a type not uncommon during and after the time of Edward III. At the east end of the upper floor is a smaller room partitioned off with two lancet windows to the east, (not cusped but probably of the same date as the others), a fireplace probably of the time of Henry VII, and a ceiling of the time of James I. On the south side of the larger room is a small doorway which was the entrance to a garde-robe. The garderobe itself projecting from the south wall,

and furnished with a wooden shoot, was removed not many years ago. I am told that there were two such projections, but it is difficult to trace the position of the second.

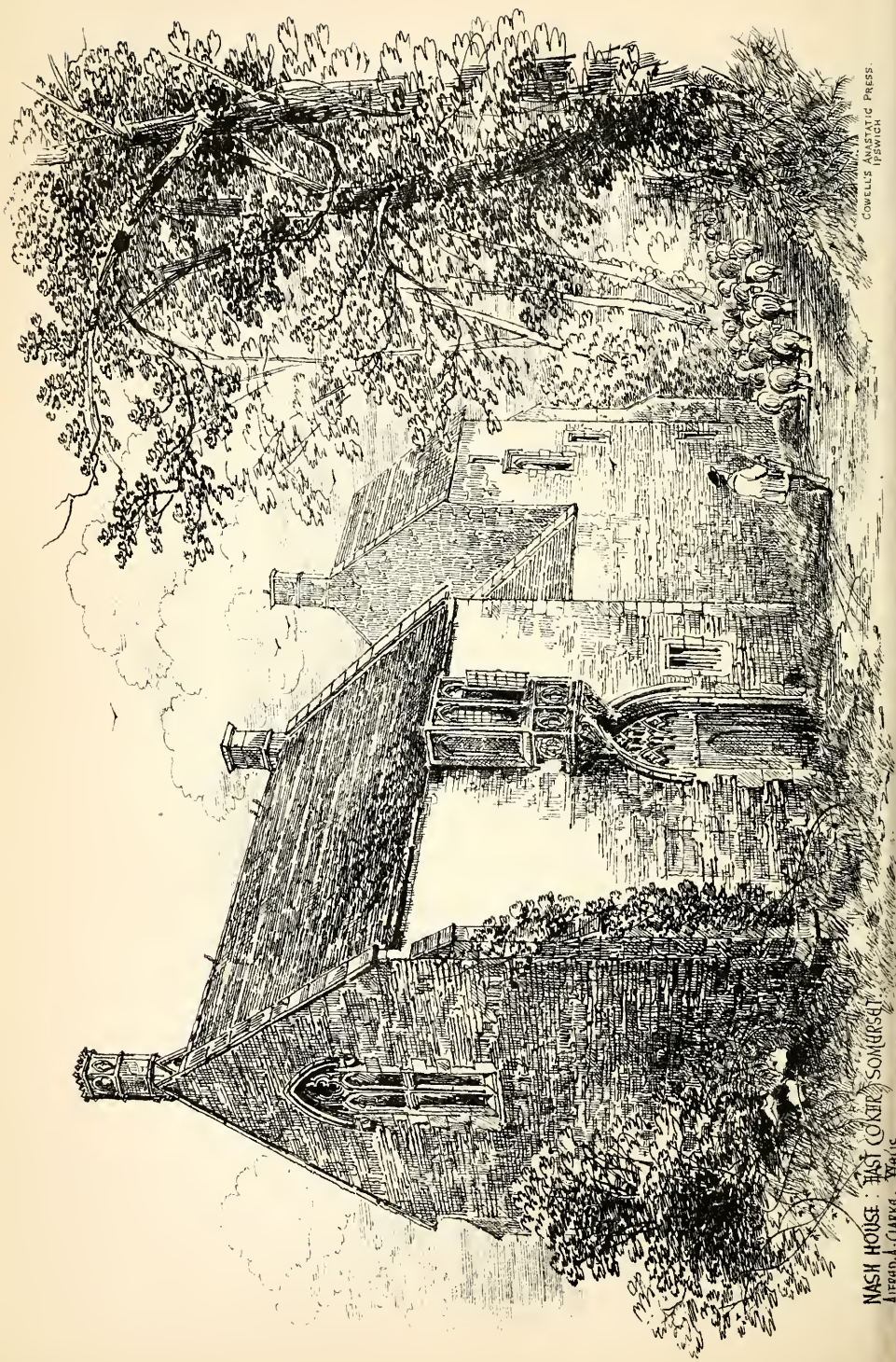
On the ground floor we find a doorway at the north-west corner, of the same date as the earliest part of the building, with an arrowhole at its side, three parts of which have been blocked up by modern masonry. Two of the windows on the north side, one of which is cusped, may, judging by the form of the including arches, be co-æval with the doorway. The others are evidently insertions not earlier than the time of James I. This part of the building has evidently undergone many changes, but the close growth of the ivy renders a minute examination of the walls almost impossible. Some doorways have evidently been built up and others opened. An old print in the possession of Lady G. Fane shews more doorways than at present exist. It is well to remember that this ground floor was turned by a former Lord Westmoreland into stables.

Taken as a whole the building presents the common type of a mansion house of the fourteenth or beginning of the fifteenth century. The external staircase constructed for defence : the hall occupying the greater part of the upper floor ; in this instance, that to the west of the staircase ; with fireplace and garderobe : the solar, or perhaps in this case two chambers, to the east of the staircase, probably screened off from the hall : the ground floor, with few or no windows, serving as offices for domestics, or, if need were, for securing cattle.

There seems no ground for supposing that this building was ever a Chantry House, except its proximity to the church. It appears from the *Inquis. ad quod damnum*, as quoted by Collinson, that 34 Edward I, Peter D'Evercy gave a messuage and forty acres of land in this parish to a

chaplain to perform Divine Service in the Church of St. Andrew of Brimpton, for the soul of the said Peter, his ancestors and successors, and for the souls of all the faithful deceased. But the message so given was evidently the farm-house on the forty acres of land: no mass priest was ever favoured with such quarters as this mansion house afforded: the external staircase is on the side away from the church: and the architecture, though not the arrangement, of the building is of a later date than that of Peter D'Evercy's foundation. At the same time it is of much earlier date than can be ascribed to any part of the present mansion house. Peter D'Evercy, who founded the Chantry in 1306, was the last male representative of the family of that name, who held their lands at Brympton under the more important house of Furneaux of Aslington. On his death, in 1325, the manor passed by the female line to the family of Glamorgan, and it appears afterwards to have come for a time into the custody of the crown, for by an entry in the *Inquis. ad quod damnum*, 33 Edward III, it appears that John de Gildesbrough "*qui tenet manerium de Brumpton juxta Ivole ex commissione domini regis pro certa firma*" had been guilty of divers oppressions and extortions on the tenants of the said manor. Two years later, on the death of Nicholas Glamorgan, 1362, the manor passed to his numerous sisters. One of these married Peter Veer, and I am told by Mr. Batten that the arms of Veer appear with those of Stourton* and Beauchin on the rood loft beam in the church. We now approach the probable date of the building, viz. :—between the extinction of the name of D'Evercy and the erection, by the Sydenhams, of their more stately mansion in the time

* I believe the manor belonged to the Stourton family before it was acquired by the Sydenhams.



NASH HOUSE : EAST COKER, SOMERSET.
DESIGN BY J. C. NASH.

W. & A. G. B. PRESS.
COWELL'S DESIGN.

of Henry VII, and the conclusion seems almost irresistible that it is the old manor house of Brympton, built, to judge by the details of the architecture, in the early part of the fifteenth century. After the Sydenhams had built their mansion this older manor house seems to have fallen into neglect, but early in the seventeenth century it became necessary to make use of it again as a place of residence. This may have been on account of the alterations made at this time in the mansion house, when the greater part of the west front was built, and the hall was made or enlarged by bringing forward the outer wall. (To the architects of the same period may, perhaps, be ascribed the bell turret of the church, and the chancel screen over which the old rood loft beam was placed.) For the purpose of residence more windows were now inserted in the lower walls of the building, the solar was repaired and newly ceiled, and perhaps the fireplace was brought from the mansion house adjoining. There is a tradition that the upper floor was used at one time as a place of confinement for a mad woman, and certainly the wooden shoots of the garde-robe, but lately removed, indicate comparatively recent occupation.

From hence the party proceeded to

West Coker

where the Rev. Mr. Penny read an elaborate paper on the church, and pointed out some portions of the masonry which he considered to be Saxon work.

Through narrow lanes the excursionists proceeded to the few and interesting remains of

Nash Court

an illustration of which is given in this volume.

From here the party went on to Coker Court, the resi-

dence of W. H. Helyar, Esq. who kindly exhibited some very interesting early family deeds ; passports and papers of the period of the Great Civil War ; and curious ancient jewels. Here all the members were sumptuously entertained by Mr. and Mrs. Helyar. The courtesy and hospitality of the Squire and his Lady having been duly acknowledged, and a brief visit paid to the church, the members went on to Pendomer Church which has been recently restored. The tomb of Sir John de Dummer, of which an engraving is given in this volume, was carefully examined and fully explained by Mr. Bond.

Afterwards assembling in front of the Manor House, votes of thanks were duly presented to the Local Secretaries, Mr. Sparks, and Mr. John Perry : to the General Secretary, Mr. Jones : to those who had contributed to the Museum, and finally, on the motion of Colonel Pinny to E. A. Freeman, Esq. as President

These votes of thanks having been duly acknowledged, the President declared the Annual Meeting closed.

Pendomer, Co. Somerset.

BY T. BOND, ESQ.

THE parish of Pendomer, in the hundred of Coker, anciently written Penne Domer, derives its original name from the peculiarly shaped hill, in British called Pen, on the summit of which stands the church and old manor house in close proximity to each other. Its distinctive appellation was acquired from the family of Dummer or Dommer, who for many generations were lords of the manor. The church, which is a conspicuous object from the line of the Salisbury and Exeter railway, is situated about four miles from the town of Yeovil. It is of small dimensions and simple character, and has no architectural features of more than ordinary interest. Its style is "Perpendicular," but it contains a very interesting monument of much earlier date, which no doubt occupied the same spot in some older building.

In an arched recess in the north wall, immediately opposite the original door way, surmounted by a kind of canopy, lies a recumbent effigy of a knight clad in a complete suit of ring mail. The figure rests on a slab of stone six feet one inch long, and four inches thick, raised by common masonry about nine inches above the present pavement. It does not lie entirely on its back, but is turned a little

on the right side, by which means its characteristic features are more fully exhibited.

The hands are joined in an attitude of prayer, the legs are crossed, and the feet rest on a lion couchant. A flowing surcoat, confined at the waist by a strap or cord, reaches five inches below the knees, and a slit or opening at the bottom in front permits the corners to fall back, exhibiting the *hauberk* or shirt of mail. Below this again is seen about an inch of the *haqueton* or quilted under garment. A *coif de mailles* takes the form of the head, the face alone being exposed to view through an opening of oval form. This portion of the armour extends to the points of the shoulders, and falls over the upper edge of the surcoat. The hands are protected by gauntlets of peculiar character, reaching two inches and a half above the wrists. The outsides are protected by gads or lames, being small oblong plates of steel, of which each finger has a separate series. The fronts of the knees have *genouillières* or knee plates, but there is no corresponding protection at the elbows. The head reposes on a helmet which is secured to the neck of the figure by a cord fastened at each end to a small staple or loop. The helmet, like the *coif de mailles*, takes the shape of the head and has a projecting rib running up the middle of the face and passing over the crown, but slightly pointed above the forehead. On either side of this rib are horizontal slits for the eyes and five cruciform openings for respiration.

The feet are armed with what seem to be the remains of long pointed spurs. The shield, 20 inches long, is not suspended from the shoulder by a *guige* but is secured to the left arm above the elbow by a strap or *enarme*. A long sword suspended from a waist belt hangs on the left side and reaches below the bottom of the surcoat.



Monument to Sir John de Dummer in Pendomer Church.

Both the surcoat and the shield exhibit the armorial bearings of the knight, viz. a crescent between six billets 3, 2, and 1, though on the surcoat the three lower billets are supposed to be concealed by the folds of the garment.

The mouldings at the verge of the recess are projected so as to form a cinquefoil headed arch. The cusps are pierced and the two lower ones terminate in figures of half angels, both of which have lost their heads. That on the right bears in its hands a small human figure intended to represent the soul of the deceased, which is thus being borne towards heaven.

On either side of the recess, four feet six inches above the floor, a plain corbel seventeen inches wide and projecting about eight inches from the wall supports a slender pannelled pier or buttress terminating in a crocketed pinnacle. The pier and pinnacle together measure five feet. An embattled cornice, eight inches deep and ornamented with rosettes in the principal hollow moulding runs across above the point of the arch and joins the piers at their junction with the pinnacles. The battlements of the cornice are surmounted by small spikes or prickets of iron probably intended to support wax lights on the anniversary of the obit of the deceased.

Immediately within each pier or buttress, and on the same corbel, stands a small male human figure about two feet five inches high, habited in a loose garment (probably the "blius" or blouse—the smock frock of the present day) confined at the waist by a cord and reaching to a little below the knees, close fitting hose and boots, the latter being laced or buttoned in front and drawn up about an inch and a half above the ancle. The hair is long and wavy, and a cap covers the head. Both hands of the left figure, and the right hand of that on the right are elevated to support the cornice, whilst the left figure has

the left hand resting on the thigh as if to increase the power of sustaining so heavy a weight. The left foot of each figure rests on a little mound. The faces of the men have a coarse and vulgar expression, almost grotesque, which was perhaps intended by the artist as a conventional mode of showing that he intended to represent peasants.

The canopy above described is very remarkable, and is perhaps unique in monumental art of the period at which it was erected. The monument is of stone from the neighbouring quarries of Ham Hill. It was till lately disfigured by accumulated whitewash and dirt, but it has recently been carefully cleaned under the direction of the Rev H. Helyar, the Rector, who has judiciously abstained from all attempts at "restoration."

Sir Walter Scott considered heraldry to be one of the eyes of history, and by the help of this eye we have no difficulty in appropriating the monument to a member of the Dummer family, whilst the character of the armour in which the knight is clad warrants the assumption that the effigy represents Sir John de Dummer of Penne Dommer, who flourished in the reign of Edward I, and part of that of Edward II.

Collinson (History of Somerset) confused the family of Domer with that of Toomer of Toomer, in the parish of Henstridge, considering they were one and the same, notwithstanding the names were thus variously written. It is clear however he was mistaken. The Toomers, by that name, were in possession of lands in Henstridge as early as 32 Edward I, when Richard de Tomere was querent in a fine respecting them,* and it appears by a monument in Henstridge Church that their arms were totally unlike those of Dummer. The Dummers were never called Toomer.

* Final Concord, Somerset, 32 Edward I, No. III.

The village of Dummer, anciently called Dumere, Dummere, and Domer, which is situated near the town of Basingstoke, in Hampshire, was the *bergeau* from which the Somersetshire Dummers originally sprung.

At the Domesday survey "Penne" was held by Alured of the Earl of Moreton, and was taxed for five hides, so it was a considerable lordship. It afterwards was the property of a family which assumed its name. Agnes de la Penne, the heiress of this family, brought it to Radulphus de Domer, her husband, who in the 12th of Henry II held two knights' fees in Somersetshire of Richard Fitz Wm.*

Radulphus de Domer seems to have been a son or grandson of Henry de Dommere who possessed rents issuing out of three houses in Winchester between 7 and 28 Henry I, 1107—1128.† It is not improbable that Henry was a son of Hungar, who held Dummer of Odo de Winchester at the Domesday survey, when it was found that three "*hagæ*" or houses with curtilages in Winchester paid two shillings rent to the lord of Dummer. Radulphus de Dumera had a rent of 5s 7d issuing out of lands in Tanner street in Winchester, 1148, 13 Steph.§ By deed, without date, he gave a garden at Dummer to Godsfield Priory, Co. Hants.

Agnes his wife survived him, retaining her maiden name in her widowhood, as was not unfrequently the case with territorial heiresses at that early period. In 3 John as Agnes de Penne, she paid six marks to the king's Exchequer "*ne transfretet*"—being a commutation for non-performance of military service in person in the king's expedition beyond the sea—for two knights' fees which she held of John de Montacute of the honor of Moreton,¶ and in the 7th year of King John, by the name of Agnes de la

* Liber Niger.

† Liber Winton.

§ Ibid p. 554.

¶ Rot. de oblatis 3 John.

Penne, she accounted at the exchequer for five marks for the same two knights' fees then held as before, paying 50s 8d, and owing 28s 2d.* John de Montacute was the heir of Richard Fitz William, chief lord of this manor in 12 Henry II as mentioned above.†

Radulphus de Dommer seems to have divided his lordship of Dummer between two of his sons Henry and Robert, the descendants of each of whom continued to hold a separate manor, or a moiety of the same manor in that vill for many generations.

Henry, eldest son of Radulphus, died in his mother's lifetime leaving William de Dumer his only son and heir.

In 10 Richard I, 1198, Robert de Dumer (the second son of Radulphus) granted half a hide of land in Dumere to Geoffry his brother parson of Dumere, to be held in francalmoigne by the parsons of the church there,§ and he likewise was a benefactor to Godsfield Priory. In Trinity term, 15 John, he claimed a knight's fee in Penn, Co. Somerset, against William de Dummer his nephew. William responds that the said knight's fee was the inheritance of Agnes, wife of Radulphus de Dummer, by whom she had two sons, Henry, father of the said William the respondent, and the said Robert the plaintiff, but that Henry was the eldest. After the death of Radulphus de Dummer, Agnes his widow permitted Henry her son to take a wife whom he took to his mother's house by her permission. By this marriage he had issue the said William and two daughters, but he died in the lifetime of his mother, who thereupon took charge of his infant children, and out of her own inheritance gave a dower to

* Rot. Cancel. 7 John.

† Rot. Pipæ Somerset and Dorset 13 John
§ Fin. conc. Southton.

his widow. Agnes afterwards lived to a great age and wishing to secure the said land to the heir of Henry she so importuned John de Montacute, chief lord thereof, that he accepted the homage of the said William as son and heir of Henry in respect of the said lands, and thereupon Agnes demised the whole of the fee to the said William and remained in his charge up to the time of her death. Robert on the other hand denied that Agnes ever made such a demise, and pleaded that she was seized of the premises at her death. Judgment was given in favor of William but the case is curious as seeming to indicate that the law of primogeniture was not generally known as fully established at this early period.*

The posterity of Robert de Dumer in the male line continued to own a moiety of the manor of Dummer, Co. Hants, for three generations till Robert de Dummer died without male issue between 4th and 15th Edward III, leaving Alice his daughter and heir married to John de Astwick or Estwick of Estwick, Co. Beds. Their grandchild and heir, Alice de Astwick, with her husband John de Drayton conveyed all their right in the manor of Dummer to John de Popham, 43 Edward III. This branch of the family also possessed property in Leicestershire and Northamptonshire.

In the reign of King John, *anno incerto*, William de Dummer above mentioned son and heir of Henry was summoned to do homage to Henry Hosato for two knights' fees in Dummer, Co. Hants,† and having joined the rebellious barons against the king he obtained pardon and a restoration of his lands in Somerset, 1 Henry III, 1217.§

* Plac. coram Rege. Anº. 15 John, rot. i, in dorso.

† Placita de Banco Mich. temp. Reg. Joh.

§ Rot. Claus. 1, Henry III, m. 21.

As "William de Dummer Knight" he witnessed a charter of William de St. John relating to Andwell Priory, Co. Hants, after 1212, and he was also a witness to a deed *sans date* relating to Melbury Osmond, Co. Dorset,* and to another of Walter Abbot of Hyde near Winchester, to Herbert de Calna, relating to Drayton, Co. Hants.† In 1219 he was one of the knights attesting the liberties of the church of Yeovil. In 27 Henry III, 1243, he was in a fine relating to Bishopston (in Montacute), Co. Somerset.§

By Sibilla his wife, sister of Herbert de Calna, or Caune, lord of the manor of Drayton,¶ he had issue, John de Dumer his son and heir who in 3 Edward I was accused of having, seven years previously, viz. 53 Henry III, 1269 committed a perpresture or trespass on the king's Highway leading from Montacute to Ilchester.‡ He appears to have had a dispute with his cousin John de Dummer, who at one time is styled of Eston, Co. Leicester, and at another of Watford, Co. of Northampton, and who owned the other moiety of the manor of Dummer, respecting the advowson of the church there. It was ultimately agreed Anº. 3, Edward I, 1275, between John, son of William de Dummer, and John, son of Richard de Dummer, that they and their heirs respectively should present alternately to the said Rectory,|| and this arrangement continued to be carried out between the two branches of the family and their representatives for many generations.

At a court of Regard held for the forests of Pembre and Everle, Co. Hants, 8 Ed. I, John, son of William de Dunmere, was amerced half a mark for having committed waste in

* Orig. penes. Com. Ilchester.

† Cartulary of Hyde Abbey, MS Cott. Domitian xiv, f. 96 b.

§ Fin. conc. No. 59. ¶ Plac. coram Rege. pasch. 20 Edward III, m. 71.

‡ Rot. Hund. vol. ii, p. 131. || Fin. conc. Southton, 3 Edward I, No. 19.

his wood of Dunmere. And at the same court John, son of Richard de Dunmere, having been taken into custody for committing waste, *de novo*, in his wood of Rowell, appeared and claimed to be quit of waste and regard, and of the lawing of his dogs at Dunmere, because he held that place of the Earl of Cornwall, as of the honor of St. Waleric. A day is given him to produce the charter of the said Earl under which he claims the said franchise.* In 23 Edward I, 1295, John, son of William de Dunmere was defendant in a suit with the Abbot of Waverly concerning common of pasture in Dunmere.†

In 25 Edward I, 1297, John de Dommere held lands in Somerset of the value of £20 per annum, and was summoned to perform military service in person with horse and arms beyond the seas, and in the same year he was summoned as a knight to appear with horse and arms at a military council at Rochester before Edward the King's son Lieutenant in England.§ In 28 Edward I it was found by inquisition that it would not be prejudicial to the king if license was granted to Thomas, Bishop of Exeter, to give to the Prior and Convent of Bruton one acre of land in Chilterne and the advowson of the church of the same vill which he had by the gift of John de Dommere.¶ This gift however seems never to have been completed and the Bishop of Exeter was probably only a trustee, for the patronage of

* *Placita Forestæ*, Southton, Bag 1, No. 5, m. 17. The court of Regard was held every third year for the lawing or expeditation of mastiffs, which was done by cutting off the ball of the fore feet, to prevent them running after deer in the king's forests. It was supposed that mastiffs were necessary for the defence of a man's house, but no other dog was permitted to be kept within the precincts of the forest.

† Abbrev. Rot. orig. § Parl. writs.

¶ Inquis. 28, Edward I, No 115.

the church of Chilthorne Domer continued in the Dummer family after this period.

On the assessment of the aid for marrying the King's daughter, 31 Edward I, 1303, John de Dommere was assessed for one fee in Penne,* and in the same reign, and probably in the same year, he held one-fourth of a knight's fee in Chilterne Dummer, co. Somerset, and one fee in Dummer, co. Hants.†

In 1306, 34 Edward I, he was returned to Parliament as a Knight of the Shire for Somerset, and on 30th May in that year he obtained his writ "de expensis" for attendance at the same Parliament.§

As John de Dummer Knt. he presented to the Rectory of Penne Domer, 4 Edward II, 1311.¶ In 7 Edward II, 1313, John de Dommere, Miles, was again returned to Parliament as Knight of the Shire for the County of Somerset, and on the 18th May in that year he obtained his writ "de expensis" for attendance at the same.‡ On 28th of the same month he was appointed one of the assessors and collectors of the County of Dorset, of the "twentieth" and "fifteenth" granted in the same Parliament.|| By a charter dated at Penne, on Wednesday next before the feast of St. Luke the Evangelist, 8 Edward II, John de Dommere "Miles" granted six acres of arable land and half an acre of meadow together with 4s rent in Chilterne Dommere, to Walter Isaac of Hull, for his life. A seal is appended but it is somewhat injured and is rather indistinct. It has a plain heater-shaped shield bearing a crescent between 6 billets 3, 2 and 1 the upper three indistinct. Legend ✠ S. IOHANNIS DE DVMER.** A roll of arms of the time of Edward I

* Aid roll public records.

† Ibid.

§ Parl. writs.

¶ Harl. 6964, f. 13.

‡ Parl. writs.

|| Ibid.

** Original in possession of the trustees of the Almshouse at Ilchester.



Seal of Sir John de Dummer, Knt., 1314.—See page 100.



Seal of Sir Edmund de Dummer, Knt., 1363.—See page 108.



Seal of Edmund Dummer, Esq., 1407 —See page 109.

gives the arms of "Joan de Domare" Azure, billité and a crescent Or.* On 1st September 9 Edward II, by the name of John de Dunmere, he was one of the supervisors of the assize of arms and array in the County of Somerset. On 5th March following, as John de Dommare he was certified as being lord of Chilterne Dommare. On 26th of the same month, as John de Dommer, he was appointed one of the commissioners to raise foot soldiers in the County of Somerset pursuant to a grant made in the Parliament of Lincoln. On the 27th of May following he was commanded to proceed with such levy the day of the muster first appointed having been prorogued. On the 26th June further instructions were addressed to him concerning the levy in the County of Somerset and on the 5 Aug. following, 10 Edward I, he was directed to surcease from raising foot soldiers in Somersetshire, and instructed concerning the armour provided for them, &c.†

By a fine levied in the octaves of St. Hilary 11 Edward II in which John de Dunmere senior was querent, and Stephen de Dunmere and John de Dunmere junior were deforcients, the manor and advowson of Penne were settled on the said John de Dunmere senior for his life, to be held of the said John de Dunmere junior and his heirs by the rent of a rose at Midsummer, remainder to Richard de Dunmere for his life to be held of the said John de Dunmere junior and his heirs, reversion to the said John de Dunmere junior and his heirs.§ It will be seen hereafter that John de Dunmere junior and Richard de Dunmere were sons of John de Dunmere senior. In 12 Edward II, John de Dommere, Knight, and John de Dommere, Esq. (who

* *Archæologia* vol. 39, p. 389.

† *Parl. writs.*

§ *Fin. conc. Somerset* 11, Edward 11, No. 106.

was no doubt his son), were witnesses to a charter made at Romseye by Walter de Romseye, Knight, giving lands in Hylle, near Chilthorne Domer, to Matilda Isaac and others.*

In Easter term 11 Edward II, John de Roche claimed a moiety of the manor of DoumERE, Co. Hants, against Johanna, relict of Thomas de Doummere who is proved as will be seen hereafter to have been another son of Sir John de Dommer. Johanna thereupon called to warranty John de DoumERE. The latter did not put in an appearance, whereupon the court ordered that lands belonging to him should be taken equivalent in value to the said moiety of the said manor, and in order to ascertain how much the said moiety is worth, the Sheriff of Hants was ordered to extend the same which he did by a jury who valued it at £65 5s. The cause coming on again for hearing in Trinity term 12 Edward II, the Sheriff of Hants returns that he has done nothing in the matter for that the said John had disposed himself of all the lands which he had in his bailiwick. Evidence however is produced in court to show that John in the quinzine of Easter, 11 Edward II, when the said Johanna first called him to warranty, had lands at Penne in Somersetshire sufficient to answer the claim. The Sheriff of Somerset therefore is commanded to seize into the King's hands lands of the said John to the value above-mentioned which he had in the last named county on the aforesaid day and year, into whosoever hands such lands had come. In Michaelmas term 13 Edward II, the cause was again brought on when the Sheriff of Somerset returned that he had received the precept too late, whereupon it is again adjourned till the Easter term following, but no further proceedings have been met with on the rolls of the court.†

* Ilchester Almshouse deeds.

† Placita de Banco, 11 Edward II, m. 214.—12 Edward II, m. 15, in dorso—Trin. 12 Edward II, m. 13.—Mich. 13 Edward II, m. 136.

Sir John de Dummer seems to have been still living in Michaelmas term 14 Edward II, when by the name of John de Dommere senior he was involved in litigation with the executors of William Lord Paynel who claimed from him £60 which they alleged he unjustly detained,* and on the other hand he called on Peter de Worleham, one of the said executors, to render an account as his receiver.†

It is probable that he died soon after this time for we do not meet with him again subsequently to the latter date.

There is every reason to suppose that all the foregoing notices of John de Dommer relate to the same person, and there can be no doubt he was the Knight whose monument is above described.§

Sir John de Dommer seems to have married a sister of Sir William Paynel, Knight, who was summoned to Parliament as Baron Paynel from 32 Edward I to 8 Edward II.¶ This William Lord Paynel having no issue, settled the manor of Kynnore in the parish of Sidlesham,

* Plac. de Banco, Mich. 14 Edward II, m. 332.

† Ibid m.m. 182, 277.

§ But there was a John de Donmere or Dommere, contemporary with the above who probably sprung from a younger branch, perhaps from one of the younger sons of William, son of Henry of Penne. He died before 19th Jan. 18 Edward II, on which day an extent was made of his lands when it was found that he held at his death in fee simple of the heir of Elias De Albinaco then under age and in the King's wardship, the hamlet of Dumet (in Buckland St. Mary, adjoining the Forest of Neroche, Co. Somerset), as of the manor of South Petherton, by service of one-fourth part of a Knight's fee. Johanna, aged 30 and more, wife of Benedict Arundel, and Margery, aged 28 and more, wife of William de Condenham were his sisters and co-heirs (Esch. 18 Edward II, No. 74).

Thomas de Dummer acquired a messuage and five acres of land in Montacute, Co. Somerset, from Richard de Cinnoc, by fine 11 Henry III, 1227. William de Dommere was a witness to a charter of Richard de Mandevill relating to the Priory of Montacute, 1262, 1280, and Stephen de Dummer witnessed a charter of lands in Chilthorne Dommer, circa 1280. He was living in 1318. These three may have been younger sons of William de Dommer, son of Henry of Penne.

¶ Dugdale's Baronage.

Co. Sussex, in manner hereinafter mentioned, and died in 10 Edward II. In Michaelmas term 11 Edward II, Edward de St. John and Eva his wife, relict of William Lord Paynel claimed as the dower of the said Eva one-third of the manor of Kynnore, and 60 acres of land in Bridham and Colkham, Co. Sussex, against Richard de Dommer ("de Dunmere") who thereupon called to warranty John Paynel brother and heir of the said William.* In Easter term 13 Edward II, the cause coming on again for hearing, Richard de Dunmere made default, but Thomas de Dunmere appeared and pleaded that the said Richard had nothing more than an estate for his life in the said manor in Kynnore by gift of Sir William Paynel, Knight, who gave the same to the said Richard for his life, with remainder to John Paynel and the heirs male of his body, remainder to Thomas de Dunmere his nephew ("nepoti predicti Willielmi)," and his heirs; moreover that the said John Paynel had died without issue male, whereupon the reversion of the said premises fell to the said Thomas the claimant, son of the said Thomas de Dunmere, and he prays that the default of the said Richard may not prejudice him, and that he may be admitted to defend his right; this he is now allowed to do, and thereupon he calls to warranty Nicholas de Eye, of Upton, and Matilda his wife, daughter of the said John Paynel, and cousin and heir of Sir William Paynel.†

Thomas de Dummer the plaintiff appears to have been at this time under age, for Geoffrey de Shureburn was admitted as his "custos" to prosecute his suit.§

Thomas de Dummer the elder must have obtained the

* Plac. de Banco. Mich. 11 Edward II, m. 268, dors — Pasch. 11 Edward II, m. 123, dors.

Ibid Pasch. 13 Edward II, m. 4. § Ibid 13 Edward II, m. 23.

manor of Dummer by gift of Sir John de Dummer his father (probably on his marriage) before 1315 as in that year he presented to the Rectory, but it was not long before, for it belonged to John de Dummer in 1303, 31 Edward I, as already mentioned.

Thomas, son of Sir John de Dommer had besides Thomas before mentioned a younger son named John, who by the description of John, son of Thomas de Dummer, released to Henry Wysshe all his right to the manors of Keynore, Co. Sussex, and Datchet, and Fulmere, Co. Berks. 11 Edward III, 1337.*

In Easter term, 20 Edward III, Thomas de Dummer, the son, claimed the manors of Drayton, Co. Hants, Bromley, Co. Dorset, and Ashe Herbert, Co. Somerset, under a settlement made by a fine levied between Baldwin de Kaune and Herbert de Kaune in 56 Hen III, whereby the said manors were limited in reversion, in case of the death of the said Herbert without issue, to the said Baldwin and his heirs. Thomas de Dummer alleged that the said Baldwin died without issue and afterwards the said Herbert likewise died without issue whereupon the said Thomas became the next heir of the said Herbert being the son of Thomas de Dummer, son of John de Dummer, son of Sibilla sister of Herbert, father of the said Baldwin de Caune;† but it was pleaded on the other side that John de Roches was descended from Eufemia, a sister of the said Baldwin and Herbert, and as the Roches and their descendants afterwards possessed Bromley, it may be presumed the claim of Thomas de Dummer to the property was groundless. The claim, however, shews us that he assumed to be the eldest son and heir of his father.

* Rot. Claus. 11, Edward III, m. 3 in dorso.

† Placita coram Rege 20 Edward III, m. 71.

According to a pedigree by Vincent in the College of Arms, the last-mentioned Thomas de Dummer was the last heir male of this branch of the family, and Ellen his sole daughter and heir having married Sir Nicholas Atte More (who was assessed in Dummer 1 Edward III), their posterity assumed the name and arms of Dummer, and continued to own their moiety of the manor till on the death of William Dummer in 1593, this branch also became extinct.

Sir John de Dummer was succeeded at Penne Domer and Chilthorne Domer by Richard de Dommer, by virtue of the settlement already mentioned. This Richard was one of the executors of William Lord Paynel, and in 14 Edward II, 1320, he was involved in litigation with his co-executors. In the record of those proceedings he is styled Richard son of John de Dummerè* and Richard de Dummere de Kynnore.† He was one of the men-at-arms returned by the Sheriff of Somerset, pursuant to a writ dated at Westminster 9 May, 17 Edward II, as summoned by general proclamation to attend the great council at Westminster on the 30th May following.§ On collection of the "twentieth," granted to King Edward III in the first year of his reign, he and Stephen de Dummer were assessed in Penne, and the former was also assessed in Chylterne Dummer; and they were both assessed again in Penne for the "fifteenth" and "tenth," granted to the King in the 7th year of his reign.¶ Richard de Dummer presented to the Rectory of Penne Domer as lord of the manor there 19 Edward II, and 14 and 16 Edward III.|| He must have died before 20 Edward III, for in that year John

* Plac de Banco Mich. 14 Edward II, m. m. 48. 194 dors.—Hil. m. 71 dors. m. 171. † Ibid Mich. m. 194.

§ Parl writs.

¶ Aid roll pub. rec.

|| Institution books of the Bishop of Bath and Wells. MS Harl. 6964 f. 95.

de Dommer is found in possession of Penne and Chilthorne, the former, no doubt, under the entail above mentioned. That he was a son of Sir John de Dommere we have direct evidence in a charter relating to the same lands in Chilthorne which were granted as above mentioned by Sir John de Dommer 8 Edward II. By this charter, which was dated at Chilthorne Dommer on Monday next after the feast of St. Augustin the apostle of the English, 20 Edward III, John de Dommere, "son of Sir John de Dommere," released to Walter Isaac, of Hull, archdeacon of Bath, all his right to the lands in Chilterne Dommer, which the said Walter, and Isabella daughter of William Isaac of Hull, held of him (*di me tenent*) for the term of their lives.* In the same year he was assessed for the aid granted for knighting the Black Prince, in respect of the same knight's fee in Penne, and the fourth of a fee in Chilterne, which were formerly (i.e. in 31 Edward I) held by John de Dommer.† He was probably the same John de Dommer who was witness to charters relating to lands in Chilthorne Domer in 1323, 1328, and 1341. It is probable he died before 23 Edward III, because in that year Sir William Fitzwaryn presented to the church of Pendomer by reason of the guardianship of the lands of John de Dummer.‡

The name of John de Dommere was returned by the Sheriff of Somerset amongst the men-at-arms (in a separate list from the "nomina militum") summoned by general proclamation to attend the great council at Westminster on Wednesday after Ascension-day, 30 May, 17 Edward II, 1324.¶ Whether this was John son of Sir

* Original deed in possession of the trustees of Ilchester almshouse.

† Aid roll. pub. rec.

‡ Institution books of Bath and Wells. MS Harl., 6964, p. 243.

¶ Parl. writs.

John, as is most probable, or the John who died 18 Edward II, mentioned in note page 103, is not quite clear.

John de Dommer was succeeded by Edmond de Dommer or Dummer, who in the 28 Edward III, settled the manor of Penne Dommer, with eight messuages, one carucate of land, fifteen acres of meadow, six acres of pasture, and 100 s. rent in Chilterne Dommer, together with the advowson of the church of the said manor, upon himself and Agnes his wife in jointure.* He is styled Sir Edmond Dommer, Knight, in 37 Edward III, when by a deed dated at Chilterne Dommer, on Tuesday next before the feast of St. Bartholomew the Apostle, he released to Walter Isaac and his brother Stephen Isaac, all the right which he had in the lands in Chilterne Dommer, which Walter Isaac and Isabella Isaac, daughter of William Isaac of Hull, at one time held of John de Dommere, his father, for the term of their lives. Seal, on a shield, suspended from a tree, a crescent between six billets, 3, 2, and 1. Legend **Sigillū : Edmundi : Dummere.**† Sir Edmond was dead on Sunday next after the feast of St. Michael, 47 Ed. III, for by a deed then dated at Chilterne Dummere, James Dummere recites that the late Edmond Dommere, Knight, his kinsman, had been seized in fee of the manors of Penne Dummere and Chylterne Dummere with the advowson of the church of Penne Dummere, which in default of heirs of the body of the said Edmond ought to descend to him the said James, and he thereby grants the reversion of the said premises to Thomas Mareschal, Knt. in fee.§ Agnes, relict of Sir Edmund de Dummer was living in 10 Richard II, when Felicia, who was the wife of Roger Warmwell, held

* Fin. Conc. No. 74.

† Original in possession of the trustees of the Almshouse at Ilchester.

§ Original deed in possession of W. H. Helyar, Esq.

at her death lands in Chilterne Dummer of Agnes de Dummer as of the manor of Chilthorne Dummer.*

It is probable that Sir Edmund Dommer gave Chilthorne Domer to a younger son named John, for we find that in 6 Henry VI a John de Dummer was assessed for the one-fourth of a knight's fee in Chilterne Dommer, which John de Dommere formerly held.†

Sir Edmond Dommer was succeeded at Penne Dommer by his son, who bore the same name, and on Tuesday next after the feast of St. Matthew 4 Henry IV, 1403, Edmond Dommere, son and heir of Edmond Dommere, Knt. granted to John Derby and Agnes his wife for their lives, a close of land within his demesne of Penne Dommere.§

Edmund Dummer, son and heir of Sir Edmund, having four daughters and no son surviving, sold the manor and advowson of Penne Dommer, together with all his lands, &c., there and in Hardington and Coker to John Stourton, Esq., of Preston Plucknett near Yeovil, uncle of the first Lord Stourton, and conveyed them to him and his trustees by charter dated 18th November, 9 Henry IV, 1407. This deed is sealed with the same arms as those on the deeds of his father and greatgrandfather before described. Legend **Sigillū Edmundi Dummer.**¶

Upon this sale a fraudulent attempt appears to have been made on the part of his daughters to impeach the purchaser's title; but on an assize of novel disseisin tried at Taunton on Thursday next after the feast of St. James, in the same year, it was defeated and Stourton had a verdict.

According to the record the daughters who were the

* Inq. p. m. Harl. 4120.

† Aid roll. pub. rec. § Original in possession of W. H. Helyar, Esq.

¶ Original in possession of W. H. Helyar, Esq.

plaintiffs, set up a settlement, by which, as they alleged, their father entailed the estate in default of issue male of himself and Isabel his wife, on Elizabeth or Isabel their daughter in tail male, with remainder to the other daughters in like manner,—whereas Stourton, the defendant, denied the existence of such limitations to the daughters, and asserted that, failing the male issue of Edmond Dummer, by Isabel his wife the estate was limited to his right heirs. If the plaintiff's case was correct, the vendor, whose wife was then dead, would have no right to sell. If defendant's account was true he would, in the event, which happened, have full power to do so.

The record does not set forth the evidence given at the trial, but we may assume we have the most material fact preserved in a deed poll without date, under the hands and seals of the feoffees in trust of the settlement and verified on their oaths. They say that Edmund Dommere, Esq. enfeoffed them of the manor of Penne Dommere upon trust to enfeoff the same to him and Isabel his wife, and the heirs male of their bodies, and in default of such issue to the right heirs of the said Edmond, which feoffment they afterwards made and delivered to Robert Boton the father of Isabel.

Four years afterwards Boton came to them and stated that the feoffment had been accidentally torn by dogs, and he begged them to execute another which he fraudulently put before them, and which they sealed without reading it, on the faith that it was to the same effect as the previous one, whereas there had been introduced limitations in favour of *Isabel*, the daughter of said Edmond and Isabel, in tail male, with remainder to the other daughters of said Edmond in like manner. The daughters were four in number—Elizabeth also called Isabel, Joan senior and

Joan junior, and Roberta. Elizabeth was married to John Duk, who 25 Oc. 10 Henry IV, 1409, released all his right in the property to John Stourton, the purchaser and his trustees. Edmund Dummer was one of the witnesses. His daughters were under age.

The arms of John Stourton, in stained glass, still remain in one of the windows of Pendomer church. He died before 1455, having settled Penne Domer on his daughter Alice, wife of William Daubeney, son and heir apparent of Sir Giles Daubeney, Knight, and her issue by him, with remainders over in favour of his two other daughters, Johanna, wife of John Sydenham of Brympton, and Cecily, wife of Sir Thomas Kyrrell, and their issue, with successive remainders in tail to the heirs of the body of Edith late wife of Robert Shottesbroke, Knt. to John Lynde, nephew of the said John Stourton, ("nepoti predicti Johannis Stourton,") and to William Carent of Tomer.* Alice Daubeney was succeeded by her son Giles Lord Daubeney, and he by his son Henry, created Earl of Bridgwater. The latter barred the entail 26 Henry VIII, and in 32 Henry VIII, having no issue, conveyed the manor and advowson of Penne Domer upon favourable terms, to John Bevyn, of Lufton, in the County of Somerset, Esq., in consideration of his marriage with Elizabeth his wife, "nigh kinswoman of the said Earl," in fact, his first cousin, being the daughter of his father's brother, James Daubeney.

John Bevyn, by settlement 5 Edward VI, entailed the estate on his daughter Mary Kymer, wife of Ellis Kymer of West Chelborough, in the county of Dorset, Esq., whose grandson William Kymer, sold it in 1630 to John Lord Poulett. It continued in that family down to the year 1803, when John the 4th Earl sold it to William

* Original deed in possession of W. H. Helyar, Esq.

Helyar, Esq., of Coker Court, the grandfather of the present owner, William Hawker Helyar, Esq., of Coker.

The old manor house at Pendomer, now used as a farmhouse, is favorably situated close to the church. It probably dates from the sixteenth century, but has no architectural features of great interest.

The church has been recently restored. After the sale of this manor to John Stourton in 1407, we meet with little further notice in Somersetshire of the family of its previous lords which probably soon either became extinct or dwindled into insignificance. But the Dummers long continued to hold a place amongst the gentry of Hampshire, and a family of this name, whose pedigree has been traced from the early part of the 16th century, when they held property in Overton, a few miles from Dummer, and who were, in all probability, an offset from the parent stock there, still held considerable estates in that county down to the latter part of the last century. Thomas Dummer, of Cranbury Park, Esq., died without issue in 1784, leaving his estates to his wife, a daughter of Sir Cecil Bisshopp, Bart., and sister of Lord de la Zouch, for her life, with remainder to Mr. Chamberlain, his steward, thus disinheriting all his own relations. His great uncle Edmund Dummer, of Swathling, Esq., left two daughters, who, in 1748, became the co-heirs of John Dummer, Esq., their brother. Mary, the eldest of these, married John Bond, of Grange, in the county of Dorset, Esq., grandfather of the present Mr. Bond, of Grange, who has inherited from his grandmother considerable estates in Hampshire; and Elizabeth, the youngest, married Valentine Knightley, of Fawsley Park, county of Northampton, Esq., great grandmother of the present Sir Rainald Knightley, Bart., of Fawsley.

Edmund Dummer, of Swatheling, Esq., in a petition to the Earl Marshal for a confirmation of his arms in 1711, claimed descent from the Dummers of Dummer, but the connecting link has not been discovered.

Chilthorne Domer

THE parish of Chilthorne Domer three miles north-west of Yeovil anciently contained two distinct manors called respectively Chilthorne Domer, or Dummer, and Chilthorne Vagg, from the two families who were their lords. As the parish acquired its appellation from the first-named family who also possessed the advowson, it is probable theirs was the principal manor, and for this reason it is not unlikely that an interesting monument which still remains in the church was erected to commemorate one of the Dummers. The monument consists of a recumbent effigy raised very little above the floor and placed in a recess in the north wall, having a plain segmental arch with chamfered margin. The figure is habited in a complete suit of chain mail with gauntlets of the same, and a long flowing surcoat. The legs are crossed, and the knees are protected by *genouillières*, the head rests on a helmet. The right hand grasps the handle of a sword, whilst the left hand holds the *guige* by which a long heater-shaped shield is suspended from the shoulder.

This monument has the appearance of rather greater antiquity than the one at Penne Domer, and may have been erected in the time of Edward I. It is possible therefore it may commemorate Sir William de Dummer, the father of the knight at Penne Domer whose tomb has been more fully described. This, however, is purely conjectural. The heraldry which has been found so useful in the former case is wanting here, and we have no direct evidence to guide us. The Vaggs were a family of some consideration, but of less prominence than the Dummers.

The effigy at Chilthorne Domer is partly covered by a pew which almost conceals the head, and it is unfortunately in a most dirty and neglected condition.

PEDIGREE OF DUMMER, OF PENNE DOMER, CO. SOMERSET, AND OF DUMMER, CO. HANTS.

Arms, Az. a crescent between six billets, 3, 2 & 1 Or.

Henry de Domera, between 7 & 28 Hen. I, 1107, 1128=

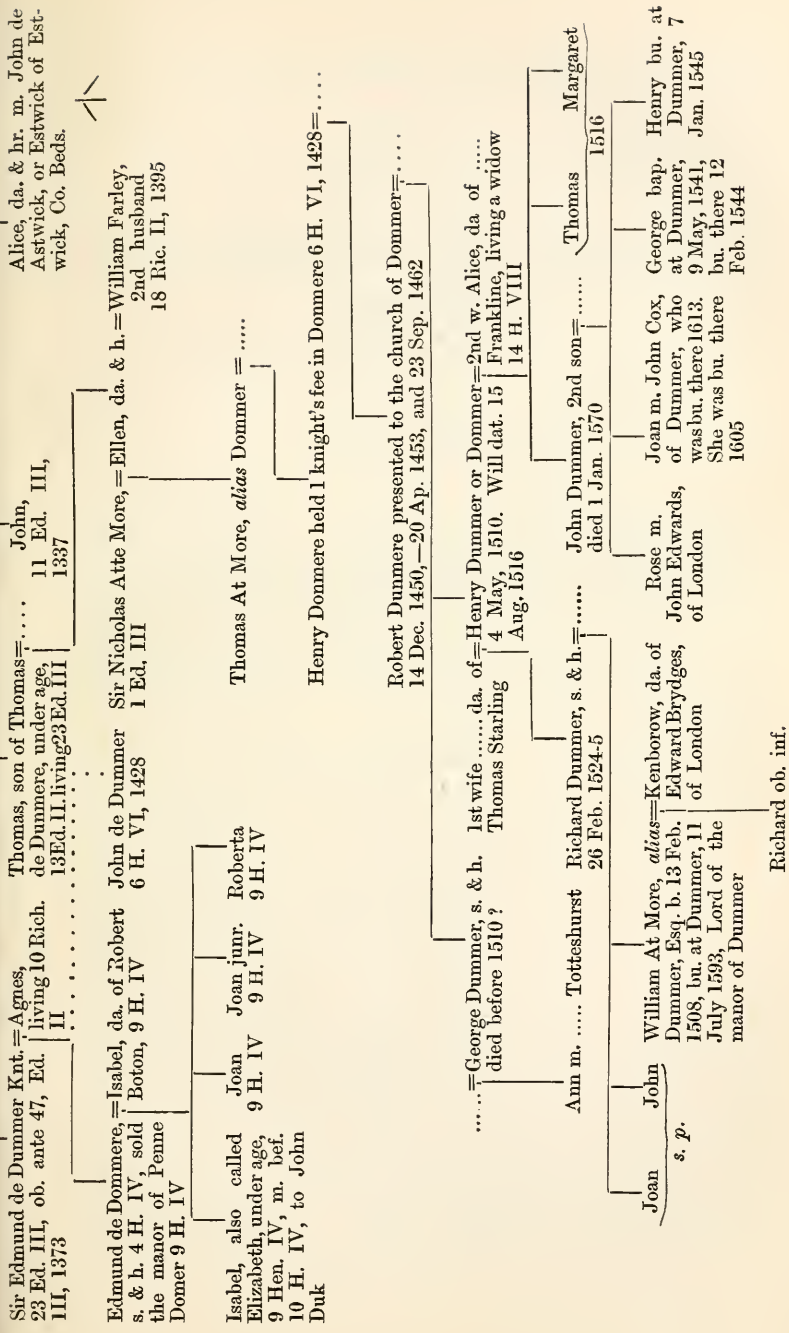
Radulphus de Dummera 13 Steph. 1148, = Agnes de la Penne, heiress of Penne, Engelram de Dumar, = Matilda s. p. 31 Hen. II, ob. ante 8 Joh. Co. Somerset, living 7 John, ob. ante 31 Hen. II, 1185 1185 Trin. 15 John

Henry de Dummer, s. & h. = Robert de Dumere, 10 Ric. I, 13 Joh. = Adeliza Geoffrey parson of the church of Dumere, Co Hants, 10 Richard I

Sir William de Dummere, = Sibilla sister of Herbert Two daughters Sir Richard de Dummer, = [Qu. Margery, 40 H. III, Qu. 15 Joh. 27 Hen III de Caune Lord of the manor of Drayton, Co. Hants da. of Adam de Spineto?]

Sir John de Dumer, = ... sister of Sir Thomas William Steven = Sir John de Dummer = Agnes of Eston, Co Leicester and of Watford, Co. Northants, 3 Ed. I, ob. ante 15 Mar. 32 Ed. I Alice m. Luke Richard de Dummer, of both living 3 Stratfield Ed. I.

Richard de Dummer, 11 Ed. II, 1318, of Kynmore, dead, 1351, Co. Sussex, 25 Ed. III 14 Ed. II John de = ... Thomas de = Joan, relict of Thomas Dummer, eldest son held lands in Dummer, Co. Hants 1316 John de Dummer, d. 18 Ed. II Robert de = William Dummer et. 28, 32 Ed. I. living 4 Ed. III. Richard de = Dumere of Watford et. 18, 35 Ed. I. living 8 Ed. II



Dedications of the Somersetshire Churches.

BY W. LONG, ESQ.

BELIEVING that a Classified List of the Dedications of the Somersetshire Churches would be interesting and useful to the members of the Society, I have arranged them under the names of the several Patron Saints as given by Ecton in his "Thesaurus Rerum Ecclesiasticarum," 1742 :—

ALDHELM, ST.

Broadway, Doultong.

ALL SAINTS

Alford, Ashcot, Asholt, Ashton Long, Camel West, Castle Cary, Chipstaple, Closworth, Corston, Curry Mallet, Downhead, Dulverton, Dunkerton, Farmborough, Hinton Blewitt, Huntspill, Ile Brewers, Kingsdon, King Weston, Kingston Pitney in Yeovil, Kingston, Seymour, Langport, Martock, Merriot, Monksilver, Ninehead Flory, Norton Fitzwarren, Nunney, Pennard East, Pointington, Selworthy, Telsford, Weston near Bath, Wolley, Wotton Courtney, Wraxhall, Wrington.

ANDREW, ST.	Aller, Almsford, Backwell, Banwell, Blagdon, Brimpton, Burnham, Cheddar, Chewstoke, Cleeve Old, Clevedon, Compton Dundon, Congresbury, Corton Dinham, Curry Rivel, Dowlish Wake, High Ham, Holcombe, Loxton, Mells, Northover, Stoke Courcy, Stoke under Hambdon, Thorn Coffin, Trent, Wells Cathedral, White Staunton, Withypool, Wiveliscombe.
ANDREW, ST. AND ST. MARY	Pitminster.
AUGUSTINE, ST.	Clutton, Locking, Monkton West.
BARNABAS, ST.	Queen's Camel.
BARTHOLOMEW, ST.	Cranmore West, Ling, Ubley, Yeovilton.
BRIDGET, ST.	Brean, Chelvy.
CATHERINE, ST.	Drayton, Montacute, Swell.
CHRISTOPHER, ST.	Lympsham.
CONGAR, ST.	Badgworth.
CULBORNE, ST.	Culbone.
DAVID, ST.	Barton St. David.
DENNIS, ST.	Stock Dennis.
DUBRITIUS, ST.	Porlock.
DUNSTAN, ST.	Baltonsbury.
EDWARD, ST.	Goathurst.
ETHELDRED, ST.	Quantoxhead West.
GEORGE, ST.	Beckington, Dunster, Easton in Gordano, Hinton St. George, Sandford Bret, Wembdon, Whatley.
GILES, ST.	Bradford, Cleeve Old Chapel, Knowle St. Giles, Thurloxton.
GREGORY, ST.	Filton, Stoke St. Gregory, Weare.
HOLY CROSS	Babcary.

- JAMES, ST. Ashwick, Camely, Chilton Cantelo,
East Cranmore, Langford Chapel,
Milton Clevedon, South Stoke, Taunton
St. James, Winscombe.
- JOHN, ST. Cutcombe, Milborne Port, Weston-
super-Mare, Wheathill.
- JOHN BAPTIST, ST. Axbridge, Batheaston, Bedminster,
Brewham South, Carhampton, Cheriton
North, Churchill, Farringdon
Gurney, Frome, Hatch Beauchamp,
Hinton Charterhouse, Horsington, Il-
chester, Keynsham, Midsomer Norton,
Pawlet, Pitney, Wellington, Yeovil.
- JOHN BAPTIST, ST. AND ST. BENEDICT Glastonbury.
- JULIAN, ST. Wellow.
- LAWRENCE, ST. Cucklington, Harptree East, Road,
Stanton Prior, Wick, Woolverton.
- LEONARD, ST. Butleigh, Chelwood, Farleigh Hun-
gerford, Marston Bigot, Misterton,
Otterford, Pitcombe, Rodney Stoke,
Shipham.
- LUKE, ST. Brislington, Priston.
- MARGARET, ST. Babington, Middle Chinnock,
Queen's Charlton, Spaxton, Thorn
St. Margaret, Tintinhull.
- MARTIN, ST. Charlton Mackrell, Coker West,
Elworthy, Fiddington, Fivehead,
Kingsbury Episcopi, North Stoke,
North Parret, Paulton, Worle.
- MARY, ST. Ashill, Batcombe, Bathwick, Berk-
ley, Berrow, Brent East, Bridgwater,
Brompton Ralph, Brompton Regis,
Bruton, Buckland Dinham, Canning-

ton, Chard, Charlecombe, Charlinch, Chedzoy, Chesterblade, Chilthorne Domer, Clatworthy, Cloford, Compton Dando, Compton Paunceford, Cossington, Croscombe, Donyat, Elm, Emborow, Harptree West, Hemington, Huish Episcopi, Hutton, Ilminster, Kilvington, Kilve, Laverton, Limington, Luckham, Luxborough, Lydiard Bishops, Marston Magna, Mere, Milverton, Moorlinch, Mudford, Nempnet, Nether Stowey, Nettlecombe, North Petherton, Oare, Pilton, Portbury, Quantoxhead East, Rimpton, Saltford, Sevington St. Mary, Shapwick, Stanton Drew, Stowey Nether, Stocklinch Ottersey, Stogumber, Swainswick, Timsbury, Wanstrow, Witham Friary, Wedmore, Weston Zoyland, Woolavington, Yatton, Yarlington.

MARY, ST. AND JOHN, ST. Lamyat.

MARY, ST. AND ST. PETER Winford.

MARY ST. MAGDA- Berwick, Chewton Mendip, Cricket
LENE Malherbe, Ditcheat, Exford, Kington,
Load, Sparkford, Stawel, Stocklinch
St. Magdalene, Taunton, Winsford.

MATTHEW, ST. Wookey.

MICHAEL, ST. Angersleigh, Blackford, Brent
South, Brushford, Burnet, Butcombe,
Cadbury North, Chaffcombe, Clapton
in Gordano, Coker East, Combe St.
Nicholas, Compton Martin, Creech St.

Michael, Dinder, Enmore, Greinton,
Haselborough, Milverton, Minehead,
Penselwood, Puriton, Runnington,
Rowberrow, Sevington St. Michael,
Somerton, Stawley, Timberscombe,
Twerton.

NICHOLAS, ST.

Barrow North, Bathampton, Brock-
ley, Dinnington, Henstridge, Holton,
Kelston, Kilton, Kittisford, Pennard
West, Radstock, Sandford Orcas,
Stoke Lane, Uphill, Withycombe.

PAUL, ST.

Kewstoke, Walton in Gordano,
Weston in Gordano.

PETER, ST.

Barrow South, Bleadon, Camerton,
Decumans St., Evercreech, Exton,
Freshford, Goathill, Hornblotton,
Marksbury, Milton Puddimore, Red-
linch, Shepton Montacute, Staple
Fitzpaine, Treborough.

PETER, ST. AND
PAUL, ST.

Bath Abbey, Bishops Hull, Charl-
ton Adam, Charlton Horethorne,
Chisselborough, Combe Florey, Kil-
mersdon, Luston, Maperton, Muchel-
ney, North Curry, Odcombe, Shepton
Mallet, South Petherton, Wincanton.

PHILIP, ST. AND ALL SAINTS Norton St. Philips.

QUIRICUS AND JULITTA, SS. Tickenham

SAVIOUR, ST. Puxton.

STEPHEN, ST. Charlton Musgrave.

SWITHIN, ST. Bathford, Walcot.

THOMAS, ST. Cricket St. Thomas.

THOMAS BECKET, ST Cadbury South, Lovington, Pill.

TRINITY, HOLY	Bagborough, Binegar, Bratton Seymour, Burrington, Chilton Trinitatis, Crowcombe, High Littleton, Long Sutton, Newton St. Loe, Paulton, Street, Sutton Montis.
VIGOR, ST.	Stratton on the Foss.
VINCENT, ST.	Ashington.

The Dedications of Churches which have been erected in the Diocese of Bath and Wells since the publication of Ecton's "Thesaurus" will be printed in a future Number of the Society's Journal.

The Museum.

ADDITIONS SINCE THE PUBLICATION OF THE LAST
VOLUME :—

Proceedings of the Society of Antiquaries of London.
Archæological Journal.

Journal of the British Archæological Association.

Journal of the Royal Historical and Archæological Association of Ireland.

Transactions of the London and Middlesex Archæological Society.

Surrey Archæological Collections.

Bulletin of the Essex Institute.

Wiltshire Archæological and Natural History Magazine.

Proceedings of the Bristol Naturalists' Society.

Proceedings of the Geologists' Association.

The Associated Societies' Reports and Papers.

Various Publications from the Royal Norwegian University, Christiania.

Domestic Architecture of the Middle Ages, XV Century, parts i and ii, Architectural History of Canterbury Cathedral, Introduction to the Study of Gothic Architecture, and The Railway Traveller's Walk through Oxford, by the Author, J. H. PARKER, C.B.

Report of the Smithsonian Institution, Washington, U.S.A. 1869.

Ramblings, Roamings, and Recollections, by the Author,
MR. G. P. R. PULMAN.

Early Annals of the Episcopate in Wilts and Dorset, by the
REV. H. D. WICKHAM.

Guillim's Heraldry, by Mr. O. W. MALET.

The Bloody Assizes; History of the Rebellion, and Engravings of Hereford and Hereford Cathedral, by Mr. H. H. WHITE.

Rustic Sketches, by the Author, MR. G. P. R. PULMAN.

Second Report of the Royal Commission on Historical Manuscripts, by Mr. CHISHOLM-BATTEN.

Catalogue of the Library of the Society of Antiquaries, by
MR. G. W. MARSHALL.

Notes of an Excursion to Ducklington, Cokethorpe, &c. 1871,
by REV. PHILIP HOOKINS.

A Nieuwe Herball or Historie of Plantes: translated out of French into English, by Henry Lyte, Esquyer, London, 1578,
by Mr. J. DANIEL.

The Popular Names of British Plants, by the Author,
DR. PRIOR.

Collection of minerals from the Brendon Hills, Blue Anchor, Quantocks, &c. by Mr. SPENCER GEO. PERCIVAL.

Florin, 1st issue without the letters "D.G.," by Mr. SURTEES.

British pottery, flint implement, portions of stag's horn, bones, and human skull found at Wincanton, by Messrs. G. SWEETMAN, RICHARDS, and BIRD.

Silver coin of Edward I found at Taunton, by Mr. RIGDEN.

Upper stone of a quern found at Halse, by DR. PRIOR.

Encaustic tiles found at Weacombe, by Mr. G. W. MARSHALL.

Portions of a human skull with Roman coin, found in

the mouth, and bead of coal money, found on the Manor Farm, Ilchester, by Mr. HUSSEY.

Portfolio of dried ferns, by Mr. LAWRENCE.

Spur dug from a chalk cliff near Keynstone, and key found at Charlton Marshall, by Rev. H. H. BASTARD.

Taunton farthing "by the Constables," found at Bursescombe, by Mr. CHAS. WINTLE.

Old horse-shoes found near Glastonbury by Mr. W. S. BRITTON.

Vegetable ivory by Mr. OATEN.

Roman coins found at Chipping Norton, by Mr. S. SHELMEKDINE.

Taunton farthing found at Banwell, by Mr. WADE.

Copper ore found at Kingston, by Mr. SURTEES.

Six Roman coins (copper, Antoninus Augustus), found on Combe Farm, near Crewkerne, by Mr. PENNY.

Bones, &c. found in the clay at Bridgwater, by Mr. P. HEADFORD.

Cannon ball from Sedgemoor, by Mr. C. BARTLETT.

Shilling of Queen Elizabeth, by Mr. A. H. HARTNELL.

Double-shell egg, by Mr. O. W. MALET.

Purchased:—

Phelps's History of Somerset, vol. ii.

Palæontographical Society's Journal.

Harleian Society's Publication.

Somersetshire Archaeological and Natural History Society.

1872-73.

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The Royal Dublin Society

The Royal Norwegian University, Christiania

The Royal Historical and Archæological Association of Ireland

The Essex Institute, Salem, Massachusetts, U.S.

The Bristol Naturalists' Society

The Bath Natural History and Antiquarian Field Club

Rules.

THIS Society shall be denominated "THE SOMERSETSHIRE ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY;" and its object shall be the cultivation of, and collecting information on, Archæology and Natural History in their various branches, but more particularly in connection with the county of Somerset.

II.—The Society shall consist of a Patron, elected for life; a President; Vice-Presidents; General, and District or Local Secretaries; and a Treasurer, elected at each Anniversary Meeting; with a Committee of twelve, six of whom shall go out annually by rotation, but may be re-elected. No person shall be elected on the Committee until he shall have been six months a Member of the Society.

III.—Anniversary General Meetings shall be held for the purpose of electing the Officers, of receiving the Report of the Committee for the past year, and of transacting all other necessary business, at such time and place as the Committee shall appoint, of which Meetings three weeks' notice shall be given to the Members.

IV.—There shall also be a General Meeting, fixed by the Committee, for the purpose of receiving Reports, reading Papers, and transacting business. All Members shall have the privilege of introducing one friend to the Anniversary and General Meetings.

V.—The Committee is empowered to call Special Meetings of the Society upon receiving a requisition signed by ten Members. Three weeks' notice of such Special Meeting and its object shall be given to each Member.

VI.—The affairs of the Society shall be directed by the Committee (of which the Officers of the Society shall be *ex-officio* Members), which shall hold Monthly Meetings for receiving reports from the Secretaries and sub-Committees, and for transacting other necessary business; five of the Committee shall be a quorum. Members may attend the Monthly Committee Meetings after the official business has been transacted.

VII.—The Chairman, at Meetings of the Society, shall have a casting vote in addition to his vote as a Member.

VIII.—One (at least) of the Secretaries shall attend each Meeting, and shall keep a record of its proceedings. All Manuscripts and Communications and the other property of the Society shall be under the charge of the Secretaries.

IX.—Candidates for admission as Members shall be proposed by two Members at any of the General or Committee Meetings, and the election shall be determined by ballot at the next Committee or General Meeting; three-fourths of the Members present balloting shall elect. The Rules of the Society shall be subscribed by every person becoming a Member.

X.—Ladies shall be eligible as Members of the Society without ballot, being proposed by two Members and approved by the majority of the Meeting.

XI.—Each Member shall pay Ten Shillings on admission to the Society, and Ten Shillings as an Annual Subscription, which shall become due on the 1st of January in each year, and shall be paid in advance.

XII.—Donors of Ten Guineas or upwards shall be Members for life.

XIII.—At General Meetings of the Society the Committee may recommend persons to be balloted for as Honorary or Corresponding Members.

XIV.—When any office shall become vacant or any new appointment shall be requisite, the Committee shall have power to fill up the same; such appointments shall remain in force only till the next General Meeting, when they shall be either confirmed or annulled.

XV.—The Treasurer shall receive all Subscriptions and Donations made to the Society, and shall pay all accounts passed by the Committee; he shall keep a book of receipts and payments which he shall produce whenever the Committee shall require it; the accounts shall be audited previously to the Anniversary Meeting by two Members of the Committee chosen for that purpose, and an abstract of them shall be read at the Meeting.

XVI.—No change shall be made in the laws of the Society except at a General or Special Meeting, at which twelve

Members at least shall be present. Of the proposed change a month's notice shall be given to the Secretaries, who shall communicate the same to each Member three weeks before the Meeting.

XVII.—Papers read at Meetings of the Society and considered by the Committee of sufficient interest for publication shall be forwarded (with the author's consent) to such periodical as shall be determined by the Committee to be the best for the purpose, with a request that a number of such papers may be printed separately for distribution to the Members of the Society, either gratuitously or for such payment as may be agreed on.

XVIII.—No religious or political discussions shall be permitted at Meetings of the Society.

XIX.—That any person contributing Books or Specimens to the Museum shall be at liberty to resume possession of them in the event of the property of the Society ever being sold or transferred to any other county. Also, persons shall have liberty to deposit Books or Specimens for a specific time only.

N.B.—One of the objects of the Society shall be to collect, by donations or purchase, a Library and Museum, more particularly illustrating the History (Natural, Civil, and Ecclesiastical) of the County of Somerset.

* * * *It is requested that Contributions to the Museum or Library be sent to the Curator, at the Society's Rooms, Taunton.*

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1872.

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5 Alford, H. J., „
Allen, I. Mountford, *Crewkerne*
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 Clarke, T. E., *Tremlett House, Wellington*

- 70 Clarke, A. A., *Wells*
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 Clutterbuck, Rev. Henry, *Buckland Dinham, Frome*
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 Dickinson, E. H., *Shepton Mallet*
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